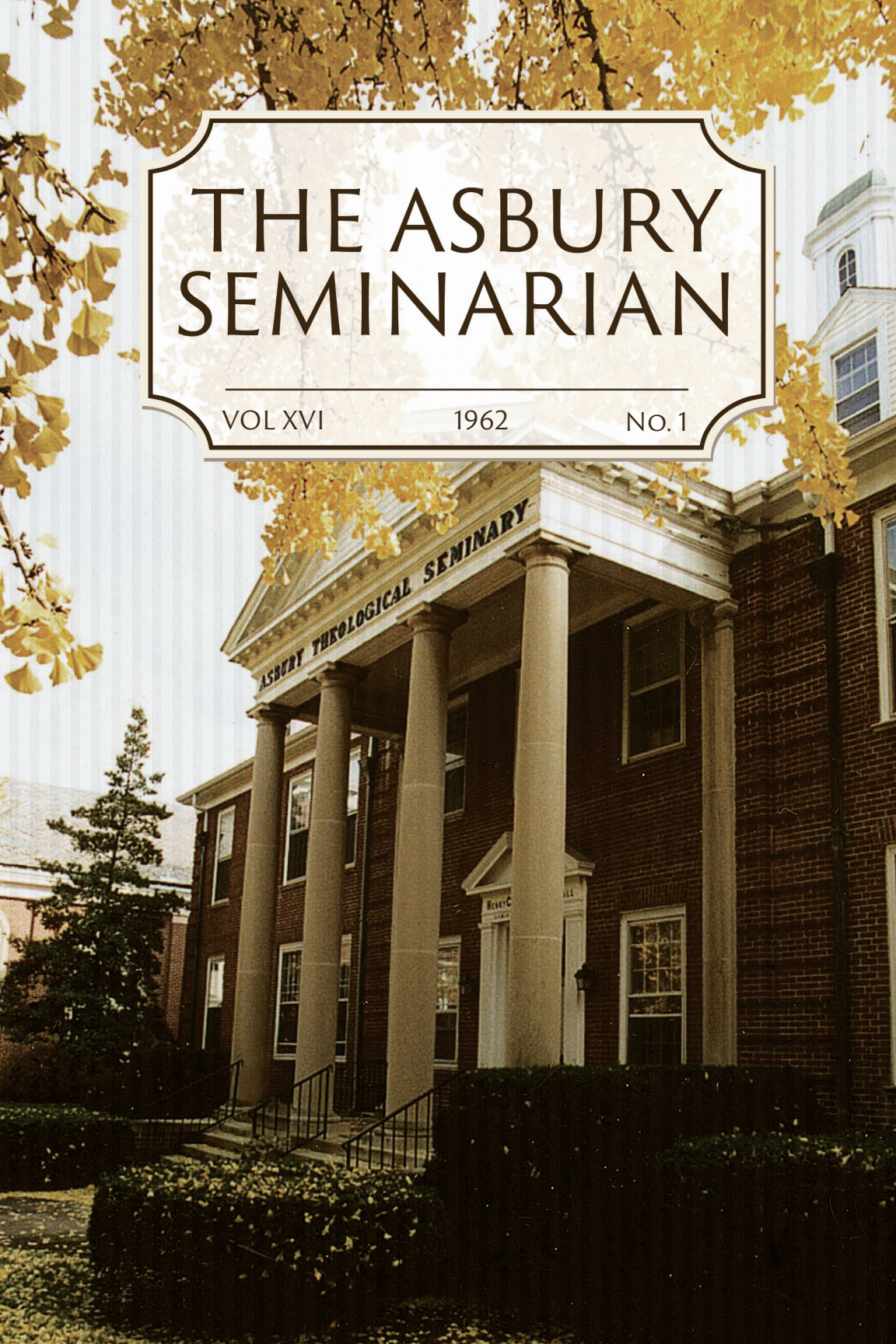


# THE ASBURY SEMINARIAN

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# The ASBURY SEMINARIAN

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## The Wesleyan Message In The Life And Thought Of Today

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# The ASBURY SEMINARIAN

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The Asbury Seminarian, a semi-annual journal, is published in conjunction with the Asbury summer school bulletin and the annual catalog. The Asbury Seminarian, representing numbers I and II of the annual volume, is issued in January and June. The summer school bulletin is number III and the catalog is number IV.

## *Editorial . . .*

Dr. Frank Bateman Stanger

In principle, no better expression of the meaning of an institution of learning has ever been given than the well-known lines of Arthur Guiterman, "Mark Hopkins sat on one end of a log and a farm boy sat on the other." Nothing can take the place of teachers. To even suggest that there could be a substitute for a faculty is to begin robbing an educational institution of its academic significance.

To be utterly objective, however, one must not forget the distinctive place that an administrative staff has in the life of an institution. To return to the former description, the administration must see that there is a "log" for "Mark Hopkins" and the schoolboy and guarantee that there will be a "Mark Hopkins" and "a boy" to use it. And the "log" must be kept in place and replaced when a new "log" is needed.

But in the last analysis a faculty makes a school. The purpose of the school is personalized in a faculty. The truth contained within a school's purpose is illumined and imparted by a faculty. Dynamic and persuasive witness to such truth is given by a faculty. And beyond the campus of an institution the influence of a faculty grows in ever-widening spheres through the years.

Especially is it true that a "committed" institution of higher learning like Asbury Theological Seminary is dependent upon its faculty. After all, the torch of confessional spiritual truth must be handed on from generation to generation. In a very real sense the continuity of such confessional standards is achieved through a faculty committed to the same basic ideas and ideals.

An amazing display of true academic freedom is witnessed within a "committed" institution. Faculty members, already committed to a distinctive confessional position, find themselves completely free to be utterly creative in the exploration and explanation of the basic tenets of that distinctive position. It is the freedom of teachers, who have already experienced



the reality of personally accepted truth, to bear witness to it in any academic manner that they choose. It is like the freedom of the scientist who carries on his work on the basis of hypotheses already proved. It is like the freedom of the physician who pursues his ministry of healing within the accepted limits of the demonstrated laws of health and therapeutics.

In any institution of learning, the coming of new faculty members is always an occasion of deep significance. It is altogether fitting that such an occasion should be solemnized by a special Service of Installation. At such a Service, administration, faculty, students, and constituency alike are made to appreciate anew the indispensable place occupied by the faculty of an institution.

In recent months three new members of the faculty have been installed at Asbury Theological Seminary. On May 9, 1961, Dr. John Thompson Seamands was installed as Associate Professor of Christian Missions. On October 5, 1961, Dr. Ralph Loren Lewis was installed as Associate Professor of Speech and Dr. Paul Hudson Wood was installed as Associate Professor of Christian Education.

This issue of *The Seminarian* is entirely devoted to these two Services of Installation. Within these pages you will be privileged to attend these Services in retrospect. You will be introduced biographically to the new professors and learn of their eminent qualifications for their new academic assignments.

Featured in these pages are the installation addresses of the new professors. Dr. Seamands, still a young man, yet a twenty-year veteran of missionary service in India, speaks with incisive insights and dynamic relevance on "Basic Emphases in Missionary Training."

Dr. Wood, who characterizes himself as "perhaps a sad optimist" in his address entitled "Christian Education and the World Crisis," prophetically pictures Christian education as the only adequate antidote to "the tragedy of our times."

Dr. Lewis, taking for his subject "Speech Training for the Minister," affirms his thesis, against the scholarly background of historical research in his field, that an adequate training in speech is an imperative for the minister in today's world.

This issue of *The Seminarian* is presented with deep pride in our faculty and with increased appreciation for the opportunity of sharing with our readers.

# Basic Emphases in Missionary Training

John T. Seamands

In introducing Dr. E. Stanley Jones to an audience in India, the Hindu chairman remarked: "Our speaker has no significance apart from the cause which he represents." This remark is certainly apropos to the situation here today. The person who stands before you now can claim no significance apart from the great cause which he represents. The real significance of this hour lies not in the installation of a new professor, but in the inauguration of a new department at Asbury Theological Seminary, namely, a department of Christian Missions. It is, therefore, a high hour because it is a high cause.

From its very beginning, Asbury Theological Seminary has always had a great missionary passion. This is evidenced by the fact that out of a total of 1,361 graduates thus far, there are one hundred eighty alumni who are laboring for the Master in forty-two foreign countries around the world. This is slightly more than thirteen per cent of the entire alumni. Further proof is the generous contributions made to foreign missions each year by members of the student-body and faculty through the very active organization of the Missionary Prayer Band. Such contributions amount to approximately six thousand dollars each academic year, and are in addition to donations made by individual members to their local church missionary program.

In view of all this it may seem strange for Asbury Theological Seminary to have made no provision in the past for regular courses on missions. This, however, has been the case. Apart from one or two lecture courses on missions, given off and on by guest professors, the Seminary has had no definite program of preparation for prospective missionaries among its student body. This has constituted a serious lack in the curriculum of the Seminary, and has been a source of concern to the administration for the past several years.

With the opening of a new department of Christian Missions, Asbury Theological Seminary is taking an important step forward. In the future she will be better equipped to give proper

direction to the missionary concern which is already prevalent on the campus, and to give more adequate preparation to those who have received a definite call for service overseas.

Evangelizing the world and building the Church are herculean tasks. Nothing less than the best in personnel and in preparation can suffice. Asbury Theological Seminary must now more fully assume its share of the responsibility in training young men and women for the missionary outreach of the Christian Church.

### ADVANTAGES OF ASBURY THEOLOGICAL SEMINARY

The atmosphere that pervades the life of Asbury Theological Seminary provides special advantages in the recruiting and training of missionaries.

In the first place, the distinct evangelical emphasis provides fertile soil for the production and recruitment of missionaries. There is sufficient cumulative evidence on hand to prove that evangelical Christianity is far more conducive to the missionary spirit than is so-called "liberal" Christianity, for it provides more fully both the motivation and the message necessary for Christian missions. In an editorial entitled, "Seventy-Nine Young People," which appeared in the January 30, 1952, issue of the *Zion's Herald*, the editor made the following observation:

Last week at the conclusion of the meetings of the Board of Missions and Church Extension of the Methodist Church, we saw 79 young people commissioned as Missionaries and deaconesses.... Looking through the list it was clear that a significant number of these people had their training in conservative schools. Asbury College had trained more of these people than any other school, and we found ourselves wondering about this. Does it mean that the so-called 'liberal' schools are not missionary minded? Does it mean that the trend of missions will be basically conservative?

The editor raised the question without giving an answer. But is not the answer self-evident? Liberalism just does not produce as many missionaries as evangelicalism. With the evangelical emphasis at Asbury Theological Seminary there is a strong stress upon the world-wide mission of the Christian Church, so that we can always expect a substantial number of

our students will accept the challenge to dedicate themselves to missionary service. This should in itself help to develop a strong department of Christian Missions.

In the second place, the interdenominational nature of the student-body and faculty provides a wholesome atmosphere for the training of prospective missionaries. The new program of missionary training that is being advocated these days emphasizes the fact that "the present world scene and the needs of the younger churches would dictate that missionaries going out today should have at least part of their training in an ecumenical setting. Their preparation for mission should include some prayerful struggle with the divisions of the Church as well as some serious searching for roads to reconciliation."<sup>1</sup> With its student-body representing twenty-four, and its faculty representing eight different denominations, Asbury Theological Seminary provides an excellent training ground for prospective missionaries. Here Methodists, Free Methodists, Wesleyan Methodists, Evangelical United Brethren, Presbyterians, Friends, Nazarenes, and members of the Christian and Missionary Alliance, the Pilgrim Holiness Church, The Salvation Army, and various other denominations bring together their varied and rich heritages to form an unusual interdenominational setting where students may develop an ecumenical outlook and the spirit of understanding, co-operation and brotherly love--all so essential for an effective presentation of the Christian message to non-Christians in other lands.

In the third place, the international and inter-racial character of the student-body provides an excellent atmosphere for the training of missionaries. The new trend in missionary training also stresses the need to make use of nationals of other countries to assist in this preparation. This may be done, it is suggested, either through inviting such nationals to speak on the history, culture and life of their own countries, or through less formal contacts with students from overseas in the same institution or in neighboring institutions. The situation at Asbury Theological Seminary fulfills this need admirably. Here on our campus twenty-eight students from eight different foreign countries come together, bringing a delightful touch of their long history and rich culture, to afford

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<sup>1</sup>*International Review of Missions*, July 1960, p. 289.



an unusual international setting. Here Japanese, Chinese, Korean, Philippino, and Indian mingle with American (Negro and white), Canadian and Irish. Here the prospective missionary can learn to enjoy curry and rice, and sukiyaki, even before he arrives on the field. By informal conversation he can learn something of the customs, religions, politics, and outlook on life of each of the foreign countries represented. He can learn to mingle with foreigners, make friends with them, and love them. This is, indeed, a decided advantage for our department of Christian Missions.

### EMPHASES IN TRAINING

The Willingen meeting of the International Missionary Council, held in 1952, emphasized that missionary training includes three definite stages: preliminary training before sailing for the field, training on the field during the first term of service, and training during the first furlough. Since the first stage takes place, for the most part, in the theological seminary, the seminary holds a very important place in this over-all program of missionary training. It is in this initial stage that the main spiritual foundations are laid, basic attitudes are formed, and essential skills are developed. This preliminary training helps the new missionary start off on the right foot when he arrives on the field.

As to the type of training that is needed in this preliminary stage, much valuable material has been written on the subject in recent years. These writings deal with some very pertinent aspects of the "new look" in Christian missions, and provides some very helpful direction for an adequate program of missionary training to meet the needs of the day. These suggestions should be studied and applied most carefully by all institutions engaged in the training of missionaries. Here, we shall endeavor to make use of all these studies and suggestions in the formation of an adequate curriculum for our new department of Christian Missions.

In this brief paper I shall not attempt to present a survey of all the literature on this subject, nor a full-fledged program for our department. I shall confine myself to what, I firmly believe, are three basic aspects of missionary preparation that need greater emphasis and a more adequate place in any missionary training program for this modern day.

In a paper prepared by the Secretary of the Committee on Missionary Personnel of the Division of Foreign Missions, of the National Council of Churches of Christ, entitled "New Trends in Missionary Training in the United States," the writer makes the following comment:

The academic institutions established in the past as missionary training institutions have not, in general, made sufficiently radical changes in curricula to prepare candidates for new situations. A number of mission board secretaries feel that such institutions have not emphasized sufficiently the spiritual development of candidates, the understanding of today's world and above all, the communication of the Gospel.<sup>2</sup>

Note these three points: the spiritual development of candidates, the understanding of today's world, and the communication of the Gospel. Here are the three basic aspects that demand greater emphasis and more careful consideration in the missionary training program of our present day.

What can we do at Asbury Theological Seminary to provide an adequate training for our missionary candidates in these three important areas of preparation?

1. *The spiritual development of candidates.* In an address given by A. Jack Dain at the Evangelical Foreign Mission Executives Retreat, at Winona Lake in October, 1956, he said that the primary cause for failure among missionaries on the field is that of spiritual immaturity. Evidences of such immaturity, he suggested, are "the lack of a true missionary call, a lack of true discipline in daily living, a lack of true holiness, a lack of true humility, and finally a lack of true compassion."

The first aim of our missionary training program, then, must be to develop in the prospective missionary the kind of person who will be acceptable to God and useful to the Church overseas. The Gospel is commended primarily by the person, with a clear sense of call, with deep-going roots in motivation, fully committed to God and His will, and spiritually prepared to "endure hardness, as a good soldier of Jesus Christ." He must be a person whose life demonstrates that he is a good steward of all of life, must possess true humility, have a

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<sup>2</sup>Published in 1957, pp. 14, 15.

compassion for those in need, and have a sincere and burning desire to serve the Lord. Whatever other qualifications may be required, these are certainly the essential minimum.

Another spiritual requirement for missionary service that needs special emphasis is the fullness of the Holy Spirit with its accompanying enduement with power from on high. Christ gave two post-resurrection orders: "Go ye" and "Tarry ye." These are not contradictory, but complementary. It is worthy of note that in four of the five statements of the Great Commission, some reference to the Holy Spirit, direct or implied, is made. This fact is significant. Christian missions and Pentecost are inseparably related, Pentecost being the essential preparation for missions, and missions being the logical and inevitable result of Pentecost. This relation is true not only historically, but experientially as well. That is to say, not only could Christian missions not *begin* until the descent of the Spirit at Pentecost, but also they cannot *continue* in any real way without the continuing presence and power of the Spirit in the hearts and activities of missionaries in this twentieth century. The Holy Spirit is the Originator, Promoter, and Director of Christian missions.

Dr. E. Stanley Jones, one of the outstanding missionaries of our day, testifies in his splendid book, *The Christ of Every Road*:

I came to India with this conviction, and the years have done nothing but verify it. It is this. Pentecost is not a spiritual luxury, it is an utter necessity for human living. The human spirit fails unless the Holy Spirit fills. We are shut up to the alternative-- Pentecost or failure.

In keeping with one of its major objectives, namely, to send forth a Spirit-filled ministry, Asbury Theological Seminary must send forth *Spirit-filled missionaries* by emphasizing the need for each student to tarry for "the promise of the Father" until he "be endued with power from on high." This emphasis will not only *produce* missionaries on our campus, but will also *equip* them for effective service on the foreign field. Without such an emphasis we shall fail in our duty to God, to our students, and to the Church overseas.

At the Willingen meeting of the International Missionary Council, delegates of the younger churches issued a joint statement which read:

There are frequent reports among us of missionaries coming to the younger churches with little or no evangelistic passion. We hesitate to pass sweeping judgments; but we feel that the younger churches require missionaries who go forth to preach the Gospel of Jesus Christ and not those who sit at administrator's desks.<sup>3</sup>

Our aim at Asbury Theological Seminary will be to produce evangelistic, Spirit-filled missionaries. By this we do not mean that we will attempt to produce only evangelists. We shall most certainly seek to encourage every branch of missionary service. (Even at the present time we have among our prospective missionaries an engineer, an agriculturist, and a physical-education director.) What we do mean is that regardless of the type of missionary work a student may be planning to do, we shall expect him to be an evangelistic agriculturist, an evangelistic engineer, or an evangelistic physical-education director, and so on. This is what makes the difference between the Point IV program of the Government and that of the Church.

Producing missionaries with such high spiritual qualifications cannot be the responsibility solely of the new department, for such qualifications are not the product of the lecture-hall or the classroom alone. Such qualifications cannot be *taught*; they must be *caught*--caught from a certain spirit that pervades the entire life of the Seminary, in the class-room, in the dormitories, in the chapel, and in the halls. The entire Seminary must maintain such a high spiritual level--through prayer, example, and dedication--that our prospective missionaries will *catch* this spirit and go forth to be wholehearted, committed, Spirit-filled men and women.

2. *The understanding of today's world.* A well-balanced program of missionary training will not only help the candidates to deepen the personal spiritual resources necessary to the fulfillment of their vocational objective, but will also help them gain that degree of theoretical knowledge and practical understanding requisite for their approach to the missionary task today.

The courses planned for missionaries in the past have covered a wide variety of subjects such as comparative

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<sup>3</sup>"The Missionary Obligation of the Church," p. 40.



religion, area studies, linguistics, anthropology, agriculture and adult literacy. There has not been sufficient emphasis, however, upon what appears to be the major need today--the preparation of the young missionary for life in a revolutionary world. Many sweeping changes are taking place through the world today, not least in what we have been accustomed to call "the mission field." These changes are taking place in every area of human life: political, social, economic, and religious. Today's missionary must have an awareness about the kind of world in which we live. He must be able to read the signs of the times and interpret them wisely. He must have both accurate knowledge and balanced understanding of current affairs which impinge with increasing force and relevance upon the life of the people among whom he works.

Some of the main forces that the new missionary has to contend with today are: 1) the spirit of *nationalism*, which expresses itself in a strong aspiration for freedom from foreign domination, and also a sincere desire for nation-building; 2) the new *cultural renaissance*, which expresses itself in a re-discovery of one's ancient heritage, along with the rejection of the idea of western cultural superiority; 3) the *resurgence of the ethnic religions*, which are no longer dormant and silent, but are now aggressive and vocal; 4) the *political unrest* and uncertainty in many parts of the world, that makes long-range planning in missionary work most difficult, and often leads to the withdrawal of missionary personnel; 5) the *ideological struggle* between democracy and totalitarianism, with Communism seeking to annihilate all religion, and in turn making itself a religion; 6) the coming of age of the "younger churches" abroad, with a new emphasis on the "indigenous church," and the concept of "one world, one mission." The missionary of today must understand these various forces, must be able to distinguish between granite and rubble, and must learn to harness useful forces to the building of the Church of Christ throughout the world.

The missionary training program of today must prepare young Christians to withstand victoriously the first shocks of service abroad in a revolutionary age. Every missionary candidate must be helped to understand some of the common assumptions about the American way of life, and the challenge to these assumptions by people of almost every other nation. It is, of course, impossible to prepare people *fully* for the

situations they will meet when they begin their service overseas. Nevertheless, much can be done through careful instruction and wise counsel to soften the blows which sensitive and idealistic young Americans will inevitably receive when they leave their homeland. It is only natural, and right, that young Americans should be proud of their nationality and heritage. At the same time, the challenge to their ideas and their assumptions, and some expressed resentment of their high standard of living, will demand a good supply of patience and grace.

Perhaps the most distinctive feature of the new missionary training in this area is that of *developing right attitudes* in the minds of the prospective missionaries. This is even more important than giving useful information and developing needed techniques. The "set of the mind" will either make or break the missionary of today. Such attitudes as that of racial and cultural superiority, spiritual pride, intolerance, impatience, and paternalism can ruin the effectiveness of the servant of God. He must go forth in the Spirit of Christ,

Not to administer, but to minister.

Not to dominate, but to cooperate.

Not to command, but to counsel.

Not merely to teach, but also to learn.

Not as master, but as servant.

Not as patron, but as friend.

His motto must ever be: "He (Christ) must increase, but I must decrease." "They (the nationals) must increase, but I must decrease."

3. *The communication of the Gospel.* The Gospel involves communication because it is essential News--and Good News at that! News cannot be kept secret; it must be told.

Thus the missionary is essentially a man with a message. His objective is to present that message so intelligently and effectively that men, under the illumination of the Holy Spirit, will be persuaded to accept the truth of that message and to acknowledge Jesus Christ as personal Saviour and Lord.

It must be admitted that the Christian missionary has not been overly successful in communicating this message to the peoples of the world. The Church has made relatively minor forays into the ranks of the non-Christian religions, however impressive these forays may be. In a total population of 1,541,814,000 in Asia only 50,022,658 are Christians, and

even in Africa's population of 233,975,000 there are only about 32,974,111 Christians.<sup>4</sup>

These inroads of the Christian faith into the other religions have been made by an offensive Church against defensive religions. Henceforth the Church has to meet a counter-offensive by the other religions. Hinduism, Buddhism and Islam were inactive and decadent during the past great missionary century (1840-1940). Today these religions are in a state of revival, adapting themselves radically to the modern world, exhibiting new vitality, and fired by a sense of mission. No contemporary devotee of any one of these older faiths is willing to admit that his faith is in any sense preliminary and should eventually give way to Christianity. He loudly challenges the Christian's claim to exclusive truth and grace in the Gospel. In fact, he now argues that it is Christianity that is decadent and that neo-Hinduism, or neo-Buddhism, or Islam as the case may be, is "the religion of the day." As Dr. Edmund Soper says, "The real encounter with the ethnic faiths is still to be made."

How is the Christian missionary of today to meet the challenge of these revived faiths?

In the first place, he himself must have a more thorough understanding of the Christian faith. He must be convinced of, and wholly committed to, this faith. In the paper prepared by the Division of Foreign Missions of the NCCC (already referred to), the Secretary makes the rather disturbing observation that "present day candidates are sincere, but too many are religiously illiterate...they know surprisingly little about the Bible. This is true, not only of medical, agricultural and educational missionaries, but also of many Seminary graduates."<sup>5</sup> It is self-evident that unless the missionary knows, and understands, and believes in his message, he certainly will not be able to effectively communicate it to others.

In the second place, the Christian missionary of today must have a more thorough knowledge of the resurgent ethnic religions than seemed necessary a few decades ago. This represents a first-class intellectual task and prolonged study and application. In Latin America the encounter with Roman

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<sup>4</sup>*Brittanica Book of the Year*, 1959.

<sup>5</sup>*New Trends in Missionary Training*, 1957, pp. 1, 2.

Catholicism lays down a similar challenge and requires a similar special preparation. Such a study must not be made with a motive similar to that which prompts the commander of an invading army to study carefully the nature of the country before him--in order that he may conquer it the more quickly and effectively. But such a study should be made with a motive similar to that of the highway surveyor who studies the terrain to be traversed--in order to understand the difficulties he will encounter. Such a study must be made in an attitude of sincere humility with a view to a sympathetic understanding of the genuine difficulties that the non-Christians may have in comprehending the truth of the Christian Gospel. The missionary must keep constantly in mind that he is a living human being among other living human beings, whose minds are soaked in the atmosphere of their own religions. Thus it is impossible to approach them without a thorough knowledge of their religion and general human background. With such a knowledge he can present the Christian truth in terms and modes of expression that make its challenge intelligible and related to the peculiar quality of reality in which they live.

Thirdly, the Christian missionary, if he is to achieve effective communication, must learn to adapt his message to the cultural patterns of the people. What is involved here is not the altering of the essential content of the Biblical message, but the encasing of this message in a culturally relevant verbal form. To fail to do this often discredits the message in the minds of the receptors. For instance, to conclude a soul-stirring narration of the parable of the Prodigal Son to a Hindu audience with a description of killing of the fatted calf certainly ruins the whole effect of this wonderful story. The substitution of a description of an Indian feast with Indian delicacies would bring the story to a glorious climax. Again, to picture Jesus as standing and *knocking* at the door of the human heart would only discredit the Master in the minds of the Zanaki people of Tangaynika, for in their culture only thieves knock on doors; an honest man will come to a house and *call* the names of the people inside. To say that Jesus stands at the door and *calls* is far more meaningful to these people. Situations calling for this kind of adaptation can be multiplied endlessly.

Fitting the content of our Gospel into such culturally meaningful forms as will be fit vehicles for the communication of



the message will bring a far greater response in the hearts and minds of the people. For example, the truth of the atonement in Christ can be emphasized in a variety of ways in accordance with the cultural patterns of the people. In a culture where the idea of "mediation" is strong, where no one approaches an official except through a "middle man" or a number of "middle men," the presentation of Christ as the one true Mediator between God and man would help the people to understand more fully the atoning work of the Redeemer. In a culture where the practice of sacrifices is prevalent, the presentation of the death of Christ as the final and perfect sacrifice, as "the Lamb of God that taketh away the sin of the world," would have far greater meaning for the receptors. Among the Tobas in Argentina, where the entire social structure is built upon the practice of sharing their possessions with one another, the missionary message which appealed to them was that of "sharing." God was described as sharing His Son with mankind, and His Son as sharing His life and His Spirit with mankind. All people then who share in this common gift of God give evidence that they belong to the tribe of God; they are all His children, and as such they must share with one another in this new fellowship of the faith.

Finally, in this area of communication, mastery of the language of the people will be of the utmost importance. This will enable the missionary to communicate his message in the thought-patterns, the idioms, and the proverbs of the people. Without a knowledge of the language there will be serious discrepancies between the "encoding" of words on the part of the speaker and the "decoding" of those words on the part of the receptor. If a culture cannot and does not transmit its own concepts except by language, the missionary certainly cannot expect to inculcate wholly foreign concepts without using the only language which the people really understand. In his recent book, *Message and Mission*, Dr. Eugene Nida tells how in one area of South America missionary work has been going on for more than thirty years, with a total of slightly more than twenty different missionaries working in the area at different times. In all these years none of the missionaries has learned to speak the Indian language with any degree of intelligibility. In fact, only one missionary has made any marked effort to do so. The result has been that there are not more than sixteen Indians who are said to be "converted" and more than half of

these are regarded as having "backslidden." Mastery of the language of the people is certainly one of the most essential requisites for effective communication anywhere.

Our task here at Asbury Theological Seminary will be to help provide the skills that will enable our missionaries to be effective communicators of the truth in Christ. We must help our students to avoid two extremes: on the one hand, an *unintelligible piety*--having a gospel, but not knowing the language and culture of the people, so men will not be able to understand their message; and on the other hand, an *unreligious liberalism*--knowing the language and culture of the people perfectly, but having no gospel for them, so men will not be changed. *Truth with impact* must be our aim. Thus we must seek to give our students a clear and thorough understanding of the Christian faith, so that they will be grounded firmly in the Word of God. We must seek to give them a more thorough knowledge of the ethnic religions of the world, and develop in the students a spirit of humility, sympathy, and understanding in their attitude toward people of other faiths. We should aim to develop basic skills in learning a foreign language, and above all to implant a strong motivation for learning the language. We should introduce our students to the science of culture and develop skill in adapting the Christian message to the cultural environment in which they find themselves. To this end we should plan, as soon as it is possible, to incorporate into our curriculum courses in linguistics and cultural anthropology. We cannot expect, of course, to develop all these skills to their perfection here in the Seminary. These skills will have to be further developed and perfected out on the field itself, and in institutions of specialized training. But we can lay the foundation, give the basic knowledge, and develop the right attitudes necessary.

Here then are proposed three basic emphases in missionary training for these modern days: the spiritual development of candidates, the understanding of today's world, and the communication of the Gospel. With the help of God, Asbury Theological Seminary will seek to stress these major emphases and to hold them in proper balance and perspective.

The training of missionaries for this revolutionary age is a difficult and challenging task which demands from us the highest and best. We, therefore, here and now rededicate to God our minds, our talents, our strength, our all, with the

sincere prayer that He will grant to us the necessary wisdom and grace to faithfully complete the task to which He has called us.

# Christian Education and the Church Crisis

Paul H. Wood

William Ralph Inge, distinguished British churchman and author, earned a reputation for a somewhat brooding and dismal outlook on life, possibly because of the impact of his realistic assessment of religious and moral problems of the mid-twentieth century in his volume, *The End of an Age*. A visitor to St. Pauls, aware of his dreary foreboding for the future, commented to the custodian who was serving as guide, "I hear that Dean Inge is quite a pessimist." After a moment of surprised silence the guide gathered his wits, replying, "Pessimist? Oh no sor, 'e's no pessimist, 'e's just ha sad hoptimist!"

This resourceful phrase rather well describes the one who today officially assumes the responsibility for directing that part of the Seminary curriculum devoted to Christian Education. After hearing Dr. McPheeter's stirring sermon at the opening chapel of the academic year, I voice a hearty "Amen" to his confidence that our God still rules over the affairs and destinies of men, and that He will, at the proper time, assert His full sovereign authority, putting to confusion the vanities of man and destroying the malignant influences of Satan. I have every confidence that the One to whom I give my highest allegiance will yet see His enemies groveling at His feet, blinded by the blazing glory of His holy presence, pleading for the consideration and mercy which they cannot then receive. I shall see them, doomed by their own moral anarchy, self-preoccupation and sin, hurtling through untracked regions of night to the outer darkness to which they have been forever consigned, while my heavenly Father reigns over the universe He created; a cleansed, renovated and renewed creation, suitable for residences of the redeemed. This faith that God's original design will be rescued and fulfilled earns for me the sobriquet, "optimist."

This does not alter the fact that I am a sad optimist, sad because the battle which is destined to a final right outcome is



now going so badly; and because the temporary reverses, if one can calmly so describe them, are costing the immortal souls of unknown millions of the sons of men. My highest hopes for the future cannot lift me above the dull despair of the present when I contemplate the awful price being paid for centuries of ineffective Christian effort, of careless and blundering management of Christ's great commission.

I am sad about our humiliating failure at the point of growth. At a time when the population is expanding so rapidly that sociologists describe the phenomenon as an explosion, the advances of the Church are distressingly unimpressive. Let's look at the very latest figures, rounded off into even millions. The last census year revealed an astonishing increase in religious population--all sorts of religions--of one hundred million. In this upsurge, how did Christianity fare? *All* the Christian bodies, Protestant and Catholic, Roman and orthodox, denominations and sects, liberal and conservative, gained twenty-one million members. Protestants, all Protestants, mind you, not just those evangelically oriented, gained only three million. This may not sound too serious until one projects it ten years into the future. Unless the present trend is somehow reversed, by that time, when our present students are still young men not yet in their ministerial primes, there will be in the world over 780 million more non-Christians than there now are. There will be 970 million more non-Protestants than in this year. When the pitiful three per cent that Protestantism is able to salvage out of the total population increase is analyzed, how much smaller is the number in the true experience of spiritual rebirth, in vital possession of Christ as Redeeming Lord!

Dr. Clarence H. Benson, a respected authority in the field of Christian Education, deplored the fact that Christianity in its first five centuries failed to invade Africa with the Gospel, enabling Mohammedanism to drive its roots into the soil of that great continent, later to spread like a malignancy until it was finally stopped at Tours. It is harder to explain why, with the multiplied resources of the Church to spread the Gospel, last year Moslem growth in the world exceeded that of Protestant Christianity by two million people, or why Hinduism matched Protestant increase, or why Shintoism multiplied it by six! If the early Church failed, how much more tragic is the missionary ineptness of the contemporary Church!

Even in America alone the picture remains dreary. Protestantism is barely able to match population expansion, and that is no way to reach a generation already steeped in materialism and so saturated with sensualism that Professor Pitirim Sorokin dubbed it a "sensate civilization."

I am sad about the moral and spiritual degeneration of our age. It would seem that a nation nominally committed to Christian principles, a nation, in fact, in whose cultural soil Christianity is better off than elsewhere on our planet, could give to the world a more worthy image of religion than our people manage with their preoccupation about profit and their passion for pleasure. Our annual crime bill is the reproach of the civilized world. Skyrocketing divorce statistics, delinquency of juveniles and their parents, profligate waste so vividly described by Vance Packard, shameless and tasteless ostentation, cultural deterioration, and above all else our colossal religious indifference, paint a picture of applied Christianity that is hideously unattractive. Even our charities are performed with a patronizing air that causes the beneficiaries of our largesse to despise us while accepting our doles. As a nation we advertise our lack of humility, a basic element of Christ-likeness. It would seem that the Church *should* and *could* have more powerfully influenced its environment than it has.

Let me hurriedly admit that this is not entirely a sad tale of compromise and cheapened standards. The Church simply does not get to the non-Christian portion of the society it serves with its message. It wants to and in many ways tries to. These ways deserve friendly but careful scrutiny.

For over nineteen hundred years the Church has been attempting to transform the world by preaching. Christ enjoined His followers to preach and the Scriptures confirm preaching as a redemptive instrument. I would not and I cannot belittle it. The problem, however, is plain. Preaching simply does not reach those who do not hear it. Every Sunday clear gospel truth is proclaimed to unknown millions of empty seats. The problem of the Church is to fill those seats! After they are filled, preaching must improve, or their occupants will be soon gone. Training for excellence in delivery and wealth of content is an imperative, but preaching alone is unable to attract the unreached.

Mass evangelism is another well-explored approach. Having devoted some years of my life to the work of a vocational evangelist, I hold the profession in high regard, commending those whom God uses to reach the lost through evangelism. Billy Graham is certainly the most effective evangelist of our day--and perhaps any other day--in reaching large numbers of people with the Gospel and bringing them to an hour of decision. Yet to meet the demands of an expanding population alone, to say nothing of invading the ranks of the now unsaved, would take eight hundred Grahams--and their teams--working at the same level of efficiency, with the same dedication, and with a similar public acceptance. We simply don't have eight hundred more Grahams, each with a George Beverly Shea, a Cliff Barrows, and a huge corps of skilled and competent colleagues. We don't have eight more, or even one more. This takes nothing away from Billy Graham, whose work stands on its own merit, and who symbolizes the evangelistic approach, which should be more than sustained, it should be accelerated. I pray for the day when men--alumni of Asbury Theological Seminary, I trust--will exalt the message of full salvation from all sin as Billy Graham does the message of regeneration and rebirth. The thing I would make clear is that on today's horizon there is no one even approaching the outreach of America's best-known evangelist, and we need hundreds like him if the world is to be reached by evangelism.

The Church has tried promotion and program. Both have heightened interest temporarily when intelligently applied, but have almost always receded when the dominant personality back of them is transferred elsewhere. The same thing can be said of vigorous administrative procedures that put to work large numbers of lay persons, creating a healthy organization that is inviting to outsiders.

The Church has tried the approach of constructive scholarship, utilizing the printed page and the spoken word. Reverent and careful exegesis has unfolded splendid truths from their depositories in the pages of sacred writ. But this method suffers from the same handicap that afflicts excellent preaching, to wit, that it can do nothing for those who do not read or hear the words of exposition and explanation.

The method of personal evangelism has been very seriously attempted. This enjoys Jesus' personal endorsement and

follows His example. Applied with intelligence, dedication, and unsparing effort, it may very well get the job done. True, it hasn't done so to the present hour, but that is largely because most people would rather contribute to the church and have a professional do their witnessing and soul winning. Individual outreach is Christ's primary program for seeking and saving the lost, and when each Christian takes it seriously, abandoning his contoured chair and wrenching himself from the nightly session with the television screen to go out into the byways and hedges with the compulsion of Christ on him, Christianity will be on the move. Personal evangelism has failed only because there are entirely too few selfless souls who have a real burden for the lost that makes them indifferent to inconvenience and sacrifice. A lethargic and self-centered people will never produce personal evangelists in the number required to reach the milling millions of lost souls and lost lives.

You will recognize that I have been describing not only facets of the Church's efforts in the direction of filling empty pews, but phases of the Seminary curricular program. Not one has been disparaged. All are necessary. To their continued success in the highest traditions of this splendid Seminary I am completely committed. However, I believe with an almost fierce intensity that something more is needed as an instrument of recruitment and evangelism, and that something is the educational program of the Church. The single encouraging ray of light breaking through the drab picture I drew a few minutes ago is that of the Sunday church school. It *is* growing, making progress last year at a rate four times as great as the population increase. In spite of too little time, mediocre equipment, much substandard material, ill-trained teachers and ministers with little specialized educational background to properly qualify them as leaders in learning, the schools of the Church showed significant gains. With improved programs and more adequately equipped ministers to blaze new trails, the tide of defeat can be reversed, and hope can replace the mood of despair that makes wreckage of the morale of many church groups.

Is this a mirage on the ecclesiastical horizon, the dream of an educator who has some pardonable enthusiasm for his chosen field? Well, let's look at the facts. In the dreary record of mediocre accomplishments on the part of American

Protestantism in general, there are some very bright passages. A few--true, a very few, but still a few--denominations have lifted the membership from the debit to the credit side of the ledger by some highly creditable, even spectacular, growth performances. It would probably be in poor taste to mention them, for the omission of some denominational names would be embarrassing, but the record is there for any one who cares to spend five minutes in our library. The important fact for all of us is that every one of these growing denominations has an aggressive, splendidly administered and resourcefully planned educational program, implemented with Bible-centered instructional materials and reinforced by a continuing plan of teacher and teaching improvement. We would be guilty of unpardonable shallowness if we were to waste time either criticizing or envying those who are setting new standards in successful outreach. Rather, I would learn their secrets and share them with those whom I instruct. The task is so great, the time so short, that we dare not dissipate our energies in following lines of endeavor that have been proved unproductive. Right now, American evangelicals have the tools, the examples, and the incentives for doing a smart about-face, turning withdrawal into a full-line advance, proving our mettle as good soldiers of the Cross, and taking new territory in the name of our Saviour and Redeeming Lord, Jesus Christ.

Before I go any further, permit me to accent one influence of the Sunday School, probably the most important single part of the educational arm of the Church, that is well established. Years ago Ben Lindsey, juvenile court judge in Denver, noted that almost no young offenders were before him who had been regular attendants at Sunday School. Subsequent studies have verified Judge Lindsey's observation, to the point of arriving at a mathematical formula. Ninety-eight per cent of all juvenile delinquents are quite without Sunday School training. This means just one thing: delinquency, with its appalling cost in money, life and character, could be stopped in its tracks if we could devise some way of getting one hundred per cent of American children into, and keeping them in, Sunday Schools. This is much more difficult than it sounds, for it requires gaining the cooperation of many parents who are simply not concerned. If it *could* be accomplished, our levels of national decency would be spectacularly raised in a very few years. Fortunately, many children can be interested even when their

parents are occupied with whiling away hours in clubs and taverns, ignoring the responsibilities of being good fathers and mothers. We simply must not cross off as unreachable those children whose parents are morally stupid and religiously disinterested. Our whole national future, as well as their destiny, is at stake in reaching them before time runs out. It is no slur on scholarly effort to state plainly that a minister has a distorted sense of values who will surround himself in his study with preaching aids so he can produce impressive sermons calculated to make his people purr over him as they leave the sanctuary, while remaining unaware of the needs of children in his parish who may so easily become involved in mischief that will bring grief to the community and loss to their own souls. With the unmistakably clear record of the success of the Sunday School in producing the kind of character that can resist the tugs of degrading influences, it is a solemn responsibility for every minister to equip himself as carefully and thoroughly for the educational task of the Church as for any other phase of his professional service. It must be said to the everlasting shame of theological education in America that for decades it was assumed that educational leadership required no special training, being a sort of do-it-yourself project with all the necessary skills picked up along the way. Thank God the seminaries are outgrowing this attitude! The importance of the educational aspect of the church program is now clear, and men are being now trained who know what to do and how to do it when a more aggressive and effective Church School is needed.

You would suffer a double disappointment if I were to conclude on a sombre note, because I would apparently see no hope for the future of our faith and the Church, and because I would give you no clue as to the definite things we expect to accomplish at Asbury Theological Seminary. I do have hope and we do have a program.

First, we propose to teach people how to teach people how to teach. This may sound involved, but it is precisely what is needed. There is no more crying, more desperate need in the educational program of the Church today than for improvement in teaching. Instructional procedures have been so shabby that those who attended as a result of discipline or duty were bored. When attendance was given an occasional thrust by promotional devices, it soon drifted back to the

same unsatisfactory levels because those who came found it scarcely worth their while to return regularly. There is one way and only one way to really build and hold attendance, and that is to give those who come something to stimulate their thinking and nourish their souls. Since a complete corps of highly trained teachers is not immediately available, the Church has one practical recourse, to train those now in service to be better teachers. If we at Asbury Theological Seminary train teachers who only teach, we reach dozens. If they train others how to teach, we reach thousands. This we will do.

Secondly, we expect to graduate people who are subject-matter specialists. Good teaching methods are scarcely enough, for excellent instruction must be high in content. Education has been charged for decades with being more concerned with knowing *how* to teach than in having something to teach. We will not make this mistake at Asbury Theological Seminary. Examine our curriculum. It is content rich and will so remain. As our training is applied to the schools of the Church, we expect to utilize content for the enrichment of individual experience, and in a Bible-centered yet experience-aware program of studies deal with human needs at a thoroughly practical level. We believe in a personally and socially applied Christianity.

In the third place, we will send into fields of service ministers and directors of Christian Education who are thoroughly acquainted with the educational structure and program of the Church, and who know how to administer it. They will know how to supervise, evaluate, and contribute constructively to procedures for improvement.

In the fourth place, we hope that we will be able to so train students that they will be skilled in human relationships. This means that they must understand people, their development, their interests, their problems, their behavior. Wise and tactful counseling is necessary to help people resolve their emotional conflicts in these disturbing days. With perfect love in their hearts and compassionate concern demonstrated in their social contacts, our graduates will serve effectively as good ministers of Jesus Christ.

In the fifth place, we will instruct our students in the best established, most workable devices for recruitment. The unchurched must be reached, the lost must be saved, and we

pray that no alumnus of this God-honored school will dishonor his alma mater by settling into a snug little routine that will bring only material comforts and security. Christ was a man of restlessness, as well as one of rest, and we will do our best to prepare men and women to follow in His steps, rich in compassion, urgent in compulsion.

Finally, we pledge ourselves to exalt the educational work of the Church as an instrument of evangelism. Eight out of ten members of the Church come through the avenue of the Church School, and we are vitally concerned that these shall come into membership of the body of Christ with a certain and known experience of spiritual rebirth. At Asbury Theological Seminary we do not hold to the cheerful but unrealistic notion that all children are congenitally good, needing only a favorable environment to cultivate that bent to righteousness. We know better! We do not, however, believe that a person needs to be sin-saturated in order to properly appreciate his salvation. Like the Christ whom we serve, in whose steps we walk, we want the *little* children to come, before strong bands of sinful habit are forged about them which are ever more difficult to loose. We want them to early know the peace and confidence born of the certainty of sins forgiven. Our teachers in the schools of the Church need to be morally and spiritually qualified, as well as possessing skills for leading children--and adults--to Christ. With church revivals poorly attended by all but those already in the faith, with personal evangelism too often a mere membership drive, the Church schools remain the last effective bulwark for a dynamic and fruitful evangelism. If they fail, I confess that I do not know where to turn, but they do not need to fail. Not only the Church of tomorrow, but the records of eternity are in the hands of the Church schools of today--the Sunday School, the Vacation Bible School, the membership training class, the leadership training school, released time instruction--instruments that are God-given, experience-confirmed, and Christ-commissioned to carry on His work, heralding the message of redeeming love.

The thought of failure must not be entertained. We must win! And win we can, armed with the whole armor of God, armed from head to foot, from a knowledge of salvation to a message of peace, defended by faith as a shield, holding a sharp and strong weapon, the Word of God. We must and we



can brace ourselves against every tide of adversity, we can repel every advance of the enemy of the souls of men, we can turn the humiliation of retreat into the glory of advance as we take captive for Christ those who are now the bondservants of Satan. Ours is the call to set men free. To the right response to that call we are committed with head and heart, strength and devotion. From the halls of Asbury Theological Seminary there shall march an army of young men and women, strong and resourceful, dedicated, disciplined, and obedient. Under the white banner of Holiness, they are youth under orders. We are proud of those who have gone, we have every confidence in those who are now in training, we will welcome those yet to come, as the work of Christ goes on and on. Watching them work and pray, preach and teach, we forget our apprehensions, our sadness dissolves, and we gladly surrender to the unmixed optimism that is the birthright of a Christian:

The kingdom is coming, Oh tell ye the story,  
God's banner exalted shall be.

The earth shall be full of His knowledge and glory  
As waters that cover the sea.

# Speech Training for the Minister

Ralph L. Lewis

Speech is one of the oldest of academic disciplines. It was twenty-five hundred years ago when Aristotle wrote his *Rhetoric* as a speech textbook. But even twenty-five centuries before Aristotle there were Egyptian documents of the twelfth dynasty recording the philosophies of Ptah Hotep, dating from the fifth dynasty. He had set down for his sons precepts which gave instructions in speech, and which became a textbook for centuries.

Throughout history, speech has been a decisive factor in social adjustment and personal influence, but because the gift of speech has been perverted for selfish purposes by some men, loud voices of protest have been heard intermittently. For example, although Plato seemed to recognize there *could* be "honourable" speaking, yet he had Socrates glumly observe to Callicles: "But you have never yet seen this kind!"

If the average man speaks twenty-five thousand words a day, then women and ministers do not lag far behind. If the average man utters nearly ten million words a year, then speech training must certainly have its place. Obviously, the minister depends upon speech and communication in all areas of his work.

The minister in training is on a quest for knowledge and skills. His speech training concerns both. The speech discipline has a body of knowledge concerning the speaker, his hearers, and his message. His speech skill should bless with a new radiance, a new effectiveness, all areas of knowledge in the seminary curriculum--whether theological, philosophical, Biblical, spiritual, or practical.

Speech training for the minister has four major sources: Hebrew prophecy, the Christian Gospel, ancient secular oratory, and more recent speech research. Our concern in this formal academic occasion will be to give a brief sketch of the historic trends which have shaped these four sources into our present speech heritage.

Careful study of Hebrew prophetic speech shows that Old Testament preachers actually used principles and practices

which were recommended later by speech experts. Moses especially showed great skill in his speeches, despite his own lack of confidence in himself and his ability. The oral skills of later prophets are also being recognized today.

The flaming tongue has been the symbol of Christianity since the Day of Pentecost. Speakers with an earnest, holy boldness have carried the message wherever Christianity has gone. Jesus and the Apostles sent out spokesmen with the Christian message and witness. Paul, a highly trained voice for the early Church, used his logic, his understanding of audiences, and his rhetorical skill in his ministry. Seeking to train young men for effective ministry, Paul also gave sage advice concerning their ethos or personal force, concerning their hearers, and the content of their message.

The speech theories of the classical Greek period which were recognized and codified by Corax and Tisias, by Aristotle, and by the famous Attic Orators, had degenerated into Asianism or the "mere rhetoric of style" by the first century of the Christian era. This decline of speech theory and practice in time corrupted even the more vigorous Roman rhetoric. Even Cicero's and Quintilian's works were unable to raise their contemporaries above the flood of popular rhetoric, tailored as it was to the purpose of display.

In the Roman educational system *imitatio* came to be the chief means of speech instruction. This imitation was based upon *progymnasmata* or stock collections of exercises and model speeches. Choice paragraphs of famous speeches were collected, to be memorized and rearranged in eclectic fashion.

This practice of imitation and the prevalence of idolatry made Roman rhetorical training especially obnoxious to some of the early church fathers and gave rise to the great debate of the fourth century, "Should Christians use pagan learning or not?" Ambrose and Jerome, converted rhetoric teachers, condemned the rhetorical excesses of their fellow preachers. Ambrose saw the need for training preachers and cried out, not against rhetoric itself, but against its sophistic excesses and abuses. Both Ambrose and Jerome gave place to rhetoric in primary training, while Augustine recommended speech training throughout ministerial preparation.

Augustine rejected the "empty eloquence" of the sophists of his day and described his fellow preachers as "dull and cold."

For them *forma* only was significant--for Plato only *materia* had been important. Augustine urged the union of both form and matter in Christian teaching. The Scriptures themselves were examples of style in the textbook which he wrote for ministers. Augustine's *De Doctrina Christiana* has been called the first manual of Christian rhetoric.

After Constantine, when early Christian eloquence was blooming, nearly all distinguished preachers attended the great centers of *secular* instruction to get the most thorough general education their day could provide. While some church men, like Jerome, had peculiar notions which led them to despise and neglect the classics, others, including Basil, Chrysostom, and Augustine, advocated not so much loving these secular writers less, but loving the Scriptures more. However, the Greek and Latin fathers tended to imitate the overwrought style of their day. Even Chrysostom showed this tendency toward ornateness, despite the fact that he shared, along with Augustine, the highest reputation for early Christian preaching. Some, like Bernard of Clairvaux in a later day, professed to despise speech training and human learning, but they wisely waited to voice their sentiments until they had acquired such training. When the fourth century emperor, Julian, issued an edict forbidding the study of rhetoric and grammar, a number of distinguished Christian Rhetoric teachers gave up their positions and terminated their teaching careers. About this time there was a fifteen-year period in the life of the scholarly Ambrose in which he made no reference to any of the classics.<sup>1</sup>

In the course of history, speech or rhetoric came to be identified primarily with its aspects of dialectic and logic. Scholasticism and syllogistic reasoning almost smothered preaching for several centuries. The people in the pew began to pray: "Deliver us from rhetoric," when they heard the excesses of stylistic rhetoric with its schemes and tropes on the one hand, and detailed, dull syllogistic reasoning on the other.

The enthusiasms of early reformers rescued preaching temporarily and inspired new interest in the spoken word. For example, the Dominican monastic order was founded in the beginning of the thirteenth century for the express purpose of

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<sup>1</sup>John A. Broadus, *The History of Preaching* (New York: A. C. Armstrong & Son, 1889), pp. 100, 101.

preaching, after the church officials had seen the popularity and power of "reformation" preaching by Peter Waldo and others. The eloquent Dominic led his order of preachers to establish four hundred seventy monasteries, which trained probably twenty thousand traveling preachers or evangelists who covered Europe and spread over into Asia.<sup>2</sup> Unfortunately, these mendicant preachers often contributed to the further neglect of preaching because negligent local priests let the traveling men do all the speaking in their churches.

While a revival of preaching had come with the Reformation, during the early eighteenth century again there was much criticism of pulpit speaking on both sides of the English Channel. Bourdaloue, Bossuet, and Massillon were popular French Catholic exceptions to the drab, dull pattern in the pulpit. Outstanding reformers commonly sought to provide some measure of speech training for their followers. In their days, Luther, Melancthon, Calvin, Fenelon, Wesley, Spurgeon, and others have added to the bulky speech tradition.

Wesley's Methodist preachers developed reputations as speakers when ministerial speaking in general was at low tide. In 1749 John Wesley wrote *Directions Concerning Pronunciation and Gesture* for the training of his men. Voice was considered the most important part of delivery by Wesley. While he was not the bombastic type of preacher who fell exhausted at the end of a sermon as did Whitefield, yet Wesley was once heard distinctly from a distance of one hundred and forty yards. His book advised: "Never scream . . . it is offering God murder for sacrifice." Another notable quotation reads: "Strong lungs and enthusiasm are not sufficient for these things."<sup>3</sup>

Later, Spurgeon lectured to young ministers. Of particular note are his talks on "Voice" and "Attention." He referred to the preacher, who

Leaves his hearers perplex'd--  
Twixt the two to determine:

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<sup>2</sup>*Ibid.*, p. 114.

<sup>3</sup>Joseph Dawson, *John Wesley on Preaching* (London: Grant Richards, 1904), p. 162.

'Watch and pray,' says the text,  
'Go to sleep,' says the sermon.<sup>4</sup>

Spurgeon lamented that "Scarcely one man in a dozen in the pulpit talks like a man." Then, to show that affectation and artificiality were not confined to the Protestant pulpit, he quoted from Abbe Mullois: "A man who has not a natural and true delivery, should not be allowed to occupy the pulpit. . . . the instant you abandon the natural and true, you forego the right to be believed, as well as the right of being listened to."<sup>5</sup> Spurgeon observed, "By far the larger majority of our preachers have a holy tone for Sundays, . . ." "They might almost boast with the Pharisee, that they were not as other men are, although it would be blasphemy to thank God for it."<sup>6</sup>

Spurgeon continued, "I tell you most seriously, that the thing called 'effect' is hateful, because it is untrue, artificial, tricky, and therefore despicable. Never do anything for effect, but scorn the stratagems of little minds. . . ." Stressing the point that thunder is not lightning and that the most noisy gun does not always shoot the greatest distance, Spurgeon said he could, as Macauley had said of William Pitt, whisper in such a way that he could be heard in the remotest corner of a building, or it is possible to "shout so that nobody could understand." With tongue in cheek, Spurgeon concluded: ". . . perhaps an example is needless, as I fear some of you perform the business with remarkable success."<sup>7</sup> He warned his students: "But, gentlemen, never degenerate in this business into pulpit fops, who think gesture and voice to be everything."<sup>8</sup>

Obviously, theological education in America really had its roots in European education. Some young men came to the frontier from the Fatherland already equipped, while others returned across the ocean to prepare for the ministry. Since the colonial minister was the teacher of the community, his education was a necessity.

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<sup>4</sup>Charles Haddon Spurgeon, *Lectures to my Students*, First Series (London: Passmore & Alabaster, 1876), p. 127.

<sup>5</sup>*Ibid.*, pp. 118, 119.

<sup>6</sup>*Ibid.*, p. 119.

<sup>7</sup>*Ibid.*, p. 125.

<sup>8</sup>*Ibid.*, p. 132.

All of the early American colleges and universities were established in order to insure a worthy ministry. On September 23, 1642, at the first American college commencement, Harvard honored the first nine graduates. The ministerial training of these men had included the theories of Peter Ramus, but the Ramistic view of speech involved only style and delivery. Their earlier training had included the use of dictionaries of phrases and proverbs, maxims and words of wisdom, memorized paragraphs in the sublime style, and purple patches of oratory from near and far. For many years commencement exercises included oral examinations in public, including disputations and declamations.

The only training in public speaking which colleges offered until 1760 was in translating the ancient rhetoricians and orators, and in declaiming in Latin or Greek. From the very origin of American institutions of higher learning in 1636 until a few years after the Civil War--over two hundred years later--it was the regular and accepted practice to translate Demosthenes, Quintilian, and Cicero, but such instruction in classical rhetoric was merely incidental to the early American trivium--Latin, Greek and mathematics.

Francis Bacon's *Advancement of Learning* was only thirty-seven years old at the time of Harvard's first commencement, but it was having profound effect upon seventeenth century thought. One of the three diseases of learning Bacon called "delicate learning"--when men study words and not matter. Bacon mercifully helped to restore to rhetoric the task of reaching and persuading men, along with reviving concern for audience reactions.

The first official educational interest in speaking as such appears to have been a resolution voted by the Harvard Board of Overseers in 1754, which called for more training in oratory. When several young men presented a program the Board voted, either because of despair for the quality of the work done, or out of pleasure for commendable speaking, to encourage extra-curricular emphasis upon speech.

By the time of the American Revolution both academies and colleges were giving instruction in rhetoric and were encouraging extra-curricular speech activities, which were supervised by all faculty members, usually on Wednesday afternoons. Literary or debating societies sprang up in every school and town, considering at first urgent issues of the young

republic, but later debating such questions as that debated in Brown University in 1803: "Ought those who are bachelors from choice, to support those who are Old Maids from necessity."

The latter part of the eighteenth century saw profound changes in American university education. The system of class tutors was replaced by one in which each tutor specialized in an academic field. Instead of being a peripheral concern of all faculty members, speech now became the sole responsibility of the professor in that area.

John Quincy Adams, sixth president of the United States, was inducted in 1806 as the first Boylston Professor of Rhetoric and Oratory at Harvard. He gave his students a gifted re-valuation of the speech teachings of Aristotle, Cicero, and Quintilian, and added Pulpit Oratory to Aristotle's classical types of speech.

Speech theory and practice tended to develop locally along the lines of professorial interest. Remarkable balance and scope marked such rhetoric teachers as Ebenezer Porter at Andover, President John Witherspoon at Princeton, and Chauncy Goodrich at Yale. The primary English rhetoric texts used were those of Archbishop Whately, George Campbell, and The Reverend Hugh Blair's. Along with many others of his day, Edward T. Channing, who was installed in 1819 at Harvard, led his students in the direction of *belles-lettres*.

During the first half of the nineteenth century the general study of rhetoric, both in England and America, was increasingly identified with the study of literature and literary criticism. Traditionally concerned with the arts of discourse as an established part of the study course from medieval times, rhetoric now was largely replaced by courses in English language. Literature was narrowed to the scope of undergraduate theme writing, while studies in oratory were replaced by poetry.

Accompanying this drastic shift toward literary criticism had been another long-range trend. Since 1750, criticisms of the delivery of English speakers had been especially severe; special training in "elocution" or delivery had become widely popular on both sides of the Atlantic. The five canons of rhetoric for centuries had included invention or sources of material, arrangement, style, memory, and delivery. Now this ancient discipline came to mean only the *form* of speech--



style or literary criticism on one hand, and elocutionary delivery on the other.

Elocutionists were divided into two schools, each calling itself "natural." The "naturalistic" school emphasized, "Be natural," "Think the thought," while the "mechanistic" theory offered elaborate systems of rules for acquiring naturalness. Both schools of elocutionists tended to emphasize speech as the fine art of imitative delivery, or too often taught students how to say nothing in a nice way.

Since rhetoric had degenerated either to literary criticism or to "elocution," many schools dropped all required speaking in the latter 1800's and some were slow to replace this discipline with any courses in speech. In 1900 there were no departments of "speech," so-called.<sup>9</sup> "The separate department of Elocution and Oratory, established at the University of Michigan in 1892 by Professor Trueblood, is the earliest department to maintain continuous autonomous organization for speech instruction in one of the great universities of the country."<sup>10</sup> In the first decade of this century there were only seven Master's degrees offered in Speech.<sup>11</sup> The earliest Doctor of Philosophy degree in Speech was given in 1922.<sup>12</sup>

Speech has been called the broadest of all academic disciplines. In the intervening decades since 1920, speech training has mushroomed, divided, and sub-divided until it is possible to specialize in perhaps a score or more of speech areas. For example, classical scholars are especially amused or dismayed by the fact that it is possible in this day of specialization to obtain the degree of Doctor of Philosophy in Radio and Television! Some of the other areas of speech training today are the speech sciences, including pathology, acoustics, audiology, and phonetics; forensics, including debate, logic, and argumentation; discussion, communications, group dynamics, listening, general seman-

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<sup>9</sup>Donald K. Smith, "Origin and Development of Departments of Speech," in *A History of Speech Education in America*, by Karl Wallace and others (New York: Appleton-Century-Crofts, Inc., 1954), p. 447.

<sup>10</sup>*Ibid.*, p. 461.

<sup>11</sup>*Ibid.*, p. 466.

<sup>12</sup>*Ibid.*

tics, leadership, and parliamentary law; drama and theatre; composition and criticism; oral interpretation; pedagogy and the philosophy of speech; voice culture, articulation, and diction; public address, rhetoric, oratory, and the psychology of persuasion. Many of these areas can make significant contributions to the speech training of the minister.

In conclusion let it be said that all knowledge and all skills for the good minister are dedicated to one purpose--to bear witness to the truth. With Jesus he can affirm: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). And the truth of the New Testament is both message and witness. Quintilian quoted Cato the Censor in defining good speech as a "good man speaking well."

For the minister, knowledge and skills must be co-ordinated with a right spirit--the spirit of John the Baptist declaring to his generation, I am a voice; I am the voice of one crying in the wilderness, Prepare ye the way of the Lord. His spirit must be that summarized by the words, I decrease--He must increase.

In Shakespeare's "Tempest" Prospero taught Caliban to speak, and he says: "Thou hast taught me to speak. For what profit? Now I can swear!" Speech is never an end in itself. Speech training for the minister is not to be viewed as fine arts. Speech is a plowhorse with work to do. The end of speech is not to be eloquence. The goal is to communicate, to carry a message, to be a witness!

There is an ironic parable told of a wealthy tourist who was impressed by the linguistic skill of a tropical bird which could talk in six languages. He thereupon purchased the rare fowl and had it shipped to his home for a pet. The family cook was surprised when the live bird was delivered, but without asking any questions he dressed the fowl and served it for dinner. "You didn't carve up my bird!" exclaimed the man of the house, "Do you know that bird could talk in six languages?" To this the poor cook replied, "Then why didn't he say something!"

If there are survivors of this century--called by Sir Winston Churchill "this terrible twentieth century"--they may well ask of our privileged generation: "Why didn't they say something?"

Speech education in American theological seminaries today was analyzed in a study, completed in August of 1960 as a re-

search project, for the Doctor of Philosophy in Speech at Purdue University. In this study of eighty of the eighty-two theological schools which are now accredited by the American Association of Theological Schools, W. K. Clark discovered that "voice training" was the usual meaning and content of seminary speech courses. Thirty-five per cent of the seminaries did not require speech for the degree of Bachelor of Divinity. Nineteen per cent (fifteen seminaries) did not even list courses in speech. Despite the usual lip-service given to speech in these seminaries, Clark came to this conclusion: "About the best thing that can be said for the 'status of speech education in the seminaries' is that it is not rejected. But its form or 'character,' is that of Nineteenth Century 'elocution' more often than it is that of the Twentieth Century audience-oriented 'speech.' It is being taught by teachers still holding to a school of psychology (i.e., the 'faculties' school) which was thoroughly discredited by psychologists over thirty years ago!"<sup>13</sup>

In view of these findings, Asbury Theological Seminary is to be commended. This Seminary accents the pastoral ministry, but still has retained a concern for the speech training of its preachers.

The Christian message must be declared persuasively in this hour. The task demands trained spokesmen whose sincerity and earnestness overshadow their speech skills. We are dedicated to developing "good men who speak well."

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<sup>13</sup>Mimeographed letter from W. K. Clark.

# The Installation Service of John Thompson Seamands



**John Thompson Seamands**

John Thompson Seamands was born in Cleveland, Ohio, in 1916. At the age of three he accompanied his parents to India, as they returned after a furlough for further missionary service. His boyhood was spent in India, where he completed his secondary education requirements in the Kodaikanal High School, an American high school operated by the various mission boards.

He returned to the States for his college training, being graduated with the Bachelor of Arts degree from Asbury College in 1938. During his college years he was a member of the Ambassador Quartet, which made a year-long evangelistic trip around the world, under the direction of Dr. John Thomas, Welsh evangelist.

He continued his academic studies during the period from 1940 to 1946. He was graduated from Asbury Theological

Seminary with the Bachelor of Divinity degree in 1940. In 1946 the University of Kentucky granted him the degree of Master of Arts in the field of Philosophy. During 1945-46 he had one year of post-graduate studies in the Kennedy School of Missions, Hartford, Connecticut.

Dr. Seamands first went to India as a missionary in 1941, representing the Oriental Missionary Society. During his first term of missionary service he helped to establish the Karnataka Bible Institute in Gadag, Mysore State.

His second and third terms in India (1946-1959) were as a missionary of The Methodist Church. He became a member of the South India Annual Conference, and served as District Superintendent, Conference Evangelist, and Executive Secretary of the Board of Evangelism.

He has made several contributions to the Christian literature of the Kanarese language in India. One is a text-book on Christian theology which is being used in the course of study for young pastors in The Methodist Church and The Church of South India. Another is a book of evangelistic sermons which is used as a guide book in the field of homiletics. He has also composed and published a score or more of Kanarese Christian lyrics which are used very widely in rural congregations of the Karnataka area.

In 1954 Asbury Theological Seminary conferred upon him the honorary degree of Doctor of Divinity. Upon three different occasions he has served as Visiting Professor of Christian Missions at Asbury Theological Seminary. In January, 1961, he was elected as Associate Professor of Christian Missions of Asbury Theological Seminary.

## THE ORDER OF SERVICE

THE PROCESSIONAL                      "Processional"                      *Handel*

HYMN NO. 475                      "O Zion Haste"                      *Tidings*

THE INVOCATION                      Dr. Howard F. Shipps

RECOGNITION OF OFFICIAL GUESTS

THE READING OF THE SCRIPTURES -  
Dr. Earl Arnett Seamands

ANTHEM                      "Adoramus Te, Christe"                      *Palestrina*  
The Seminary Singers

THE INSTALLATION ADDRESS                      Dr. Roland W. Scott

THE CHARGE TO THE PROFESSOR-ELECT -  
Dr. Frank Bateman Stanger

THE ACT OF INSTALLATION -  
President Julian C. McPheeters

THE RESPONSE                      Dr. John Thompson Seamands

THE PRAYER OF DEDICATION                      Dr. William M. Arnett

ANTHEM                      "Christ the Lord Is Risen Today"  
The Seminary Singers

THE BENEDICTION                      Dr. J. Harold Greenlee

RECESSIONAL                      "Recessional in G Major"                      *Stanley*

## THE CHARGE TO THE PROFESSOR-ELECT

by Dr. Frank Bateman Stanger

The Scripture reading this afternoon contained the Great Commission of our Lord to His disciples. I am now reminded, in particular, of Matthew's statement of this Great Commission: "Go ye therefore, and teach all nations . . . ." I shall make my charge to you, Professor-elect Seamands, in the light of this statement by Matthew.

You who have already gone into a distant part of the world to preach the Christian Gospel, I charge to give yourself unreservedly, and to devote your teaching uncompromisingly, to the preparation and training of young men and women who have dedicated their lives to missionary service.

You who have interpreted the content of the Christian Gospel against the background of pagan philosophies, of devastating superstitions, and of false religions, I charge to illumine and enforce in the minds and hearts of your students the transcendence and validity of this Gospel of Jesus Christ in our contemporary age.

You who have spent so much of your life with persons of other races, of other cultures, of other nationalities, I charge to so live and to so teach that all those you influence will become passionately concerned about the "other sheep" which Jesus has in all the world.

You who have made the decision to devote your already dedicated life to theological education, in general, and to the teaching of Missions in particular, I charge

- to quit yourself like a man, be strong;
- to "study to show thyself approved unto God, a workman that needeth not to be ashamed";
- to teach "the word; be instant in season, out of season";
- to "be strong in the grace that is in Christ Jesus";
- to be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord;
- to "fight the good fight of faith, lay hold on eternal life."

THE ACT OF INSTALLATION  
by President Julian C. McPheeters

President McPheeters: John Thompson Seamands, you have been elected by the Trustees of Asbury Theological Seminary to be Associate Professor of Christian Missions. This assignment in a graduate school of theology which is committed to the training of ministers, evangelists, missionaries, and teachers demands spiritual insight and unusual strength. Take courage in these ancient words: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Professor-elect Seamands: This is my confidence, with God as my refuge and strength.

President McPheeters: I call to your mind words found in Article D of the Articles of Incorporation of Asbury Theological Seminary:

This Seminary will emphasize in its teaching the divine inspiration and infallibility of the Holy Scriptures, the Virgin Birth, Godhead, Vicarious Sufferings, and bodily Resurrection of our Lord Jesus Christ. The instruction of this Seminary will fully recognize the fallen estate of mankind, the necessity of individual regeneration, the witness of the Spirit, the remains of the carnal nature, and entire sanctification as a definite second work of grace subsequent to regeneration. The instruction in this Seminary will conform fully to the Wesleyan interpretation of the Scripture. The instructors in this institution will guard with jealous care against any sort of teaching in sympathy with modern liberalism.

Let your faith be re-affirmed in these basic Christian doctrines.

Professor-elect Seamands: I do so declare my faith, to the glory of Jesus Christ.

President McPheeters: As Associate Professor of Christian



Missions your influence will fall across the paths of many people--students, faculty, friends, members of the church, and many others. Pray that your influence will always be for the glory of Jesus Christ and for the spiritual enrichment of those whom you contact.

# The Installation Service of

Paul Hudson Wood



Paul Hudson Wood

Paul Hudson Wood was born in Milford, Pennsylvania, in 1905. The son of a Methodist minister and evangelist, Dr. Wood's youth was active as well as studious. His father, utilizing a life-long hobby, conveniently opened a photographic studio in Wilmore, Kentucky, allowing Dr. Wood to attend Asbury College and Seminary.

He was extremely active in the various campus organizations during college days, and was a member of the Men's Glee Club which presented the first radio broadcast produced by Asbury College. He received the Bachelor of Arts degree from Asbury College in 1925, with a major in English. The following months were spent in classes at the newly instituted Asbury Theological Seminary.

Without completing the first year at the Seminary, Dr. Wood transferred to Ohio State University for graduate study in

English and Speech. He received the Master of Arts degree in 1928 with a specialty in these two areas. At Ohio State he participated in intercollegiate debate, and represented Ohio State in Big Ten debate competition. As a result he was elected to two honorary forensic societies, Delta Sigma Rho, and Forum.

Dr. Wood, following completion of his Master's program, entered the Methodist ministry and served six appointments in the Northeast Ohio Conference. He was an approved Methodist evangelist. He is currently an ordained Elder in effective relationship. A total of sixteen years was spent in the pastorate and seven years in active evangelism. In addition, he served in executive capacities with The Lord's Day Alliance and The Pocket Testament League.

Feeling the urge to go West and the desire for further graduate study, Dr. Wood resumed the doctoral program at Oregon State University in 1949. During those years of study, he also served as Professor of Christian Education at Western Evangelical Seminary, Jennings Lodge, Oregon, and for one year was head of the Department of Psychology and Education at George Fox College, Newberg, Oregon.

In 1954, Dr. Wood was awarded the Doctor of Education degree by Oregon State University. The topic of his dissertation was "Student Personnel Services in Pacific Coast Schools of Ministerial Training." Proficiency in his doctoral studies made possible his election to Kappa Delta Pi, honorary education society.

Dr. Wood has also contributed to various periodicals and has a published volume of radio "seedling sermons" entitled *Quick Queries*. He is presently serving on the research Commission in Christian Education of the National Association of Evangelicals.

Before being elected to the faculty at Asbury Theological Seminary, Dr. Wood served as chairman of the Division of Philosophy and Religion at Taylor University. Dr. Wood will serve as Associate Professor of Christian Education at Asbury Theological Seminary and will act as chairman of the Division of Christian Education.

## THE ORDER OF SERVICE

## THE PROCESSIONAL

"War March of the Priests"

*Mendelssohn*

## THE HYMN OF PROCLAMATION

"Ye Servants of God, Your Master Proclaim"

*Hanover*

## THE INVOCATION

Dr. William D. Turkington

## THE RECOGNITION OF OFFICIAL GUESTS

## THE READING OF THE SCRIPTURES

Dr. Z. T. Johnson

## THE HYMN OF AFFIRMATION

"The Church's One Foundation"

*Aurelia*

## THE CHARGE TO PROFESSOR-ELECT WOOD -

Dr. Frank Bateman Stanger

## THE ACT OF INSTALLATION -

President Julian C. McPheeters

## THE RESPONSE

Dr. Paul Hudson Wood

## THE ANTHEM

"O God, Our Help In Ages Past"

*Arr.*

The Seminary Singers

## THE CHARGE TO PROFESSOR-ELECT LEWIS

Dr. Stanger

## THE ACT OF INSTALLATION

Dr. McPheeters

## THE RESPONSE

Dr. Ralph Loren Lewis

## THE PRAYER OF DEDICATION

Dr. Delbert R. Rose

## THE HYMN OF DEDICATION

"A Charge To Keep I Have"

*Boylston*

## THE BENEDICTION

Dr. Howard F. Shipps

## THE RECESSIONAL

"Marche Religieuse"

*Guilmant*

## THE CHARGE TO THE PROFESSOR-ELECT

by Dr. Frank Bateman Stanger

Professor-elect Wood, you have been called to the strategic task of teaching Christian Education in a graduate school of theology and of religious education.

One is immediately reminded of the recently oft-repeated decisive declaration that the future of the world depends upon effective Christian education. Let this sweeping generalization be reviewed in its more particular references.

I charge you to remember that the future of individuals who have become Christians depends in large measure upon Christian education. Therefore, let your teaching of Christian leaders be replete with practical techniques for the achievement of Christian nurture.

I charge you to remember that the future of the Christian Church depends in large measure upon effective programs of Christian education which both prepare for and sustain vital activities of Christian evangelism. Therefore, let your teaching of Christian education be intensely evangelistic in spirit and let it also impart to your students the secret of letting evangelism be supplemented by Christian education.

I charge you, also, to remember that the future of the world depends upon Christian education. We are witnessing a cosmic struggle for the minds of men. The only hope of a despairing world is for mankind to discover "the mind of Christ" and such a transforming discovery is the result of effective Christian education.

As you assume this significant position in Asbury Theological Seminary, I charge you

to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth";

to teach "the Word; be instant in season, out of season";

to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ";

to "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

THE ACT OF INSTALLATION  
by President Julian C. McPheeters

President McPheeters: Paul Hudson Wood, you have been elected by the Trustees of Asbury Theological Seminary to be Associate Professor of Christian Education. This assignment in a graduate school of theology which is committed to the training of ministers, evangelists, missionaries, and teachers demands spiritual insight and unusual strength. Take courage in these ancient words: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Professor-elect Wood: This is my confidence, with God as my refuge and strength.

President McPheeters: I call to your mind words found in Article D of the Articles of Incorporation of Asbury Theological Seminary:

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Let your faith be re-affirmed in these basic Christian doctrines.

Professor-elect Wood: I do so declare my faith, to the glory of Jesus Christ.

President McPheeters: As Associate Professor of Christian

Education your influence will fall across the paths of many people--students, faculty, friends, members of the church, and many others. Pray that your influence will always be for the glory of Jesus Christ and for the spiritual enrichment of those whom you contact.

# The Installation Service of

Ralph Loren Lewis



Ralph Loren Lewis

Ralph Loren Lewis was born in Coleman, Michigan, in 1919. His early life unfolded amid rural surroundings and he received his entire primary and secondary schooling in Coleman, his home town.

Pursuing further studies at nearby Central Michigan University, Dr. Lewis was graduated in 1944 from Central Michigan, with the Bachelor of Arts degree. His college days were intense with study and outside activity. He was president of the Inter-Varsity Christian Fellowship and, during his junior and senior years, served as pastor of an Evangelical United Brethren Church.

Following graduation from Central Michigan University, Dr. Lewis enrolled at Asbury Theological Seminary in order to more fully prepare himself for pastoral service. He



received the Bachelor of Divinity degree in 1948 from Asbury Theological Seminary.

Subsequent to the completion of ministerial training, Dr. Lewis accepted responsibility for the University Church (E.U.B.) at Ann Arbor, Michigan. This arrangement enabled him to engage in graduate studies in his special field of interest, speech.

During his period of graduate work at the University of Michigan, Dr. Lewis was the pastoral leader in bringing the church from a small, propertyless body of fifty members, with an annual budget of \$4,000, to a thriving University Church with a \$200,000 property, including church and parsonage.

In 1952 he received the Master of Arts degree in speech, and in 1959 was awarded the Doctor of Philosophy degree in speech. He was elected to Phi Kappa Phi, graduate honorary society.

"The Persuasive Style and Appeals of the Minor Prophets Amos, Hosea and Micah" was the topic of his doctoral dissertation. It was a detailed study and analysis of persuasive techniques used by the Old Testament preachers, and their application of rhetorical principles.

After receiving the Master of Arts degree in 1952, Dr. Lewis served with the speech department at the University of Michigan during the years 1953-1956. Throughout this period, Dr. Lewis continued to sense his divine calling to become engaged in the preparation of young men for the ministry.

This urgent sense of calling found expression in an active teaching ministry. After completing the Doctor of Philosophy requirements, he taught for one year at Friends University, Wichita, Kansas, in the areas of speech and homiletics. Then followed a teaching post in the field of speech at Bethany Nazarene College, Bethany, Oklahoma. Dr. Lewis presently maintains denominational connection with the Church of the Nazarene.

Returning to his alma mater, Dr. Lewis brings together in excellent combination many years of preaching experience, thorough academic preparation, and successful teaching experience, as he assumes the position of Associate Professor of Speech at Asbury Theological Seminary.

## THE ORDER OF SERVICE

## THE PROCESSIONAL

"War March of the Priests"

*Mendelssohn*

## THE HYMN OF PROCLAMATION

"Ye Servants of God, Your Master Proclaim"

*Hanover*

## THE INVOCATION

Dr. William D. Turkington

## THE RECOGNITION OF OFFICIAL GUESTS

## THE READING OF THE SCRIPTURES

Dr. Z. T. Johnson

## THE HYMN OF AFFIRMATION

"The Church's One Foundation"

*Aurelia*

## THE CHARGE TO PROFESSOR-ELECT WOOD -

Dr. Frank Bateman Stanger

## THE ACT OF INSTALLATION -

President Julian C. McPheeters

## THE RESPONSE

Dr. Paul Hudson Wood

## THE ANTHEM

"O God, Our Help In Ages Past"

*Arr.*

The Seminary Singers

## THE CHARGE TO PROFESSOR-ELECT LEWIS

Dr. Stanger

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*Boylston*

## THE BENEDICTION

Dr. Howard F. Shipps

## THE RECESSIONAL

"Marche Religieuse"

*Guilmant*

THE CHARGE TO THE PROFESSOR-ELECT  
by Dr. Frank Bateman Stanger

The Scripture reading this afternoon contained these pertinent words: "... the Lord hath anointed me . . . to proclaim the acceptable year of the Lord . . . ." Professor-elect Lewis, as I offer the charge to you this afternoon, I urge you to underscore again in your mind and heart the Divine words "to proclaim."

I charge you to remember that your teaching stewardship is in the area of spiritual communication. Yours is the responsibility, under the influence of the Divine Spirit of Communication, to aid young men and women to become effective communicators of the Gospel of God as revealed in Jesus Christ.

The Holy Spirit anoints men to communicate the "good news." But only as the "good news" is communicated effectively do spiritual results ensue. Divine Grace is appropriated in response to the effective communication of the Gospel--"beauty for ashes," "the oil of joy for mourning," "the garment of praise for the spirit of heaviness."

Effective evangelism is, likewise, based upon vital communication. "Go ye therefore and teach all nations." But only as men and women understand and respond intelligently can they be baptized "in the name of the Father, and of the Son, and of the Holy Ghost."

It is just as true that effective communication undergirds all progressive spiritual activity. The New Testament writer asks, "For if the trumpet give an uncertain sound, who shall prepare himself for battle?"

I charge you, by example and teaching, to communicate the strategic imperative of effective spiritual communication to those whom the Lord has anointed to communicate "the acceptable year of the Lord" to others.

THE ACT OF INSTALLATION  
by President Julian C. McPheeters

President McPheeters: Ralph Loren Lewis, you have been elected by the Trustees of Asbury Theological Seminary to be Associate Professor of Speech. This assignment in a graduate school of theology which is committed to the training of ministers, evangelists, missionaries, and teachers demands spiritual insight and unusual strength. Take courage in these ancient words: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Professor-elect Lewis: This is my confidence, with God as my refuge and strength.

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Let your faith be re-affirmed in these basic Christian doctrines.

Professor-elect Lewis: I do so declare my faith, to the glory of Jesus Christ.

President McPheeters: As Associate Professor of Speech

your influence will fall across the paths of many people--students, faculty, friends, members of the church, and many others. Pray that your influence will always be for the glory of Jesus Christ and for the spiritual enrichment of those whom you contact.

# Book Reviews

James D. Robertson, Ph.D., Book Review Editor

*The Savage My Kinsman*, by Elisabeth Elliot. New York: Harper, 1961. 160 pages. \$5.95.

Seldom has an event involving the death of Christian missionaries attracted the attention of the general reading public as has that of the five men who lost their lives in their attempt to reach the Auca Indians in Ecuador. The details of this event were promptly published in great national magazines, usually with a high degree of accuracy, and in a manner sympathetic with the missionary cause. No doubt many readers supposed that the deaths of Pete Fleming, Roger Youderian, Ed McCully, Nate Saint and Jim Elliot would end this venture. Readers of Christian publications shortly found out otherwise.

One of the journalists who visited the scene of the burial of the bodies of the five young men in early January of 1956 returned to Ecuador about five years later. He, Cornell Capa, taught the widow of Jim Elliot to use the camera, and without doubt encouraged her to present the volume under review to the reading public. The excellent photography of the book, from page 78 onward, is Mrs. Elliot's work. Briefly, this book is a chronicle of the continuing effort to evangelize these strange people--a people who have preserved in their culture a surprisingly primitive way of life. The first thing which impresses the reader is not the photography (although this is impressive), and not even the accounts of life among the Aucas (fascinating as this may be), but the fact that the author has earned the right to speak as she does.

Mr. Capa, of the staff of *Life*, was impressed by the fact that Elisabeth Elliot, both at the time of the death of her husband and now, bears no negative feeling toward the people at whose hands Jim Elliot lost his life, but rather that she goes, accompanied by her small daughter, back to the people to share their life in order to take to them the Word of Life.

This book is a most fascinating account of the ways and attitudes of a primitive people. It is a record of quiet heroism and of the sort of persistence which marked the Church in the days of the Book of Acts.

*The Savage My Kinsman* can be read through many eyes. It has value for the anthropologist and the linguist, as it lifts the curtain upon human scenes which may have undergone no change for a score of centuries. It is highly instructive to the person desiring insight into the problems of Christian missions to those many remaining pockets of human existence cut off from the stream of civilization. It will interest the sociologist and psychologist, who are eager to sample the manner in which the mentality of primitive people expresses itself. But its largest message is, it seems to this reviewer, to the person who has an interest to see the manner in which a dedicated Christian, impelled by the love of Christ, adheres to God-given instructions and is not disobedient to the heavenly vision.

One is tempted to note the contrast between the attitude of Betty Elliot on the one hand, and the secular anthropologist (Margaret Mead for example) on the other. The latter regards the primitive as a curious object for study, whose passing from the scene through civilizing and especially through Christianizing agencies would rob anthropology of an interesting specimen. The missionary, however, regards the primitive as one who is included in the compassion of the Crucified One and who has the right to hear the Evangel, whatever may be the result of this upon the outward forms of his life.

This is a remarkable book. The text is simple and direct, being the more effective for this. It combines the written word with the picture in such a way as to make an unforgettable impression. Mrs. Elliot has not written for the merely curious: she writes to involve the heart as well as to instruct the head. Harper and Brothers are to be commended for the production of such an excellent work, and at such a reasonable cost. It is to be commended, not only for private reading but for use in connection with studies in Christian Missions.

*Special Revelation and the Word of God*, by Bernard Ramm. Grand Rapids: Eerdmans, 1961. 220 pages. \$4.00.

It is a powerful witness to the viability of the Christian Scriptures that despite the massive attacks which have been leveled at their credibility and their authority, and despite the fact that for decades writers have supposed themselves to have tossed the last shovelfuls of dirt upon the coffin of the historic doctrine of Revelation, the question of special revelation will not down. Some of the books written in defense of special revelation have come, had their day, and gone. The question abides. Bernard Ramm, Professor of Systematic Theology at the California Baptist Theological Seminary, has given to the Christian world a study which promises to be read for some time to come.

The outline of this volume, stated simply, is as follows: the study of the question of special revelation involves the Concept of Special Revelation, the Modalities of Special Revelation (treated in terms of four such "modalities"), and the Products of Special Revelation (of which the author also discusses four). This work opens with the proposition that "the knowledge of God is the authentic map of the spiritual order." But a map must have its "Legend"--must be read and interpreted. Now, God must be known, if at all, by self-disclosure; and our author suggests that the basic category for the understanding of our "knowledge of Him" is that of "Revelation as Divine Autobiography."

Dr. Ramm discusses with illuminating care such questions as the limits placed upon God's comprehensibility, and of course, the relation of "general" to "special" revelation. There is likewise an instructive analysis of the perspectives which must guide our understanding of the teleology of God's special communication to us. This last consideration serves as a bridge between Part I and Part II of the volume, leading us into the study of the four Modalities of special revelation, namely, of Divine Condescension, of Divine Speaking, of Historical Event, and of Incarnation.

Basic to the modality of divine condescension is the question of divine initiative, by which revelation is structured in terms of our need. The modality of divine speaking calls attention to the deeply teleological quality of God's self-disclosure, centering in the prophetic function. The modality of historical



event is shown by Dr. Ramm to swivel about the historicity of man's moral predicament. The revelation-bearing event, he says, must occur in space and time, and within the context of the "anthropic"; such an event cannot be timeless (as the mystic would believe) or "super-historical" (as the dialecticians would have us believe). This latter discussion does, of course, touch deeply upon such questions as the supernatural, the reality of miracles, and the progressiveness of revelation. The modality of the incarnation is a sequel to that of divine condescension. In the Incarnate Word, says Dr. Ramm, we see the "divine autobiography" in its full and final form.

The crucial question in this connection is, of course, the relationship between the Written Word and "the Word made flesh." It is fashionable nowadays to set the two in antithesis, with the obvious implication that Christ, the Living Word, is somehow to be thought of as opposed to the Written Word, to the disparagement of the latter. Our author insists, rightly we think, that no view of inspiration can be valid which is not Christ-oriented, and likewise, that no valid Christology can exist save as it is mediated through the written documents of the New Testament. In the light of this, the so-called liberal accusation of "bibliolatry" against those who hold a high view of the Christian Scriptures appears as the triviality which it is.

The third section of the volume--"the Products of Special Revelation"--has to do with revelation in the form of language, revelation as knowledge of God, revelation as Scripture, and revelation in translation. The crucial question which raises itself here is, of course, that of the propositional quality of revelation. Not only are God and man to be thought of in terms of "speech-partners" but in conversation they must have somewhat to discuss, which requires the use of assertive sentences. Professor Ramm, in his section under title of "Is Revelation Propositional?" (p. 154), does not feel that the expression is a felicitous one because "It fails to do justice to the literary, historical, and poetic elements of special revelation." At the same time, he rejects the "wordless" view of revelation which underlies so much, not only of mystical thought upon this subject, but of the thought which couches itself in exclusively dialectical terms. In the view of the author it is nonsense to speak of revelation as "revealing a Person" without allowing the transmission of factual information concerning that Person.

The final chapter of this work, dealing with "revelation in translation," is a thoughtful discussion, based upon the linguistic complexion of the world, of the question of the potential universality of the written revelation of Christianity. The Church's missionary endeavor must be, in part, an endeavor to bring the Written Word to men of all dialectic groups, if the modalities of divine condescension and of incarnation be what we understand them to be. Dr. Ramm discusses penetratingly the question of the relationship between a translation (of whatever sort) and the originals of the Christian Scriptures; Evangelicals have not always been willing to think this question through.

This volume promises to be read (and discussed) for some time to come. Probably its author would be the first to allow that it does not say the last word at many very vital points. It does have the great merit of showing an awareness of what the major involvements of the Christian doctrine of Special Revelation are.

Harold B. Kuhn

*The Old Testament View of Revelation*, by James G. S. S. Thomson. Grand Rapids: Eerdmans, 1960. 107 pages. \$2.50.

A conservative English scholar here gives his review of revelation as it pertains to the Old Testament. The concept of revelation is a very important one in contemporary Biblical studies. Its importance in the eighteenth century is rooted in the remark made by John Wesley that when tempted to doubt, two convictions never left him--one, that there is a God, and second, that He has revealed Himself. In this study the author gets his data primarily from the Bible. After dealing with the truth of revelation, he speaks of the various media of revelation before examining various facets of the "word of the Lord." The fourth major topic treated is the God that is revealed: His book therefore deals with Old Testament theology--the nature of revelation being the primary concern, with the doctrine of God important and yet of secondary interest in this treatment. The author indicates familiarity with important contemporary writings on subjects relevant to his book. The reader will appreciate his objectivity in handling the data and his honesty and thoroughness in gathering and interpreting

it. The author is influenced chiefly by W. F. Albright, A. B. Davison, and P. C. Vriezen (*An Outline of Old Testament Theology*, 1958). Among the most helpful features of this volume are the word studies upon such matters as names of God and the attributes of God. In short, this slender volume renders an excellent service by drawing together the relevant portions of Old Testament as they relate to the topics treated in the book. It thus constitutes a very good introduction to the subject of divine revelation. It is a splendid example of informed, up-to-date, conservative, Biblical scholarship.

George A. Turner

*The Triumph of Grace in the Theology of Karl Barth*, by G. C. Berkouwer. Grand Rapids: Eerdmans (Originally published in 1956, now appearing as a paperback). 414 pages. \$2.45.

This volume, which first appeared in English in 1956, is a translation of Berkouwer's *De Triomf der Genade in de Theologie van Karl Barth* (published by J. H. Kok, at Kampen, The Netherlands). Today, as when the work first appeared, this volume stands as one of the more friendly appraisals of the theology of the most influential of the Swiss theologians of our day. Its thesis is, that in spite of Karl Barth's ponderous language, his dialectical mode of speaking and writing, and his consequent ambiguity at many vital points, there is one major drive in his work--a drive which is Biblically oriented--which keeps him from falling into major theological error.

Berkouwer's work is painstaking and restrained; he does not make critical judgments upon the basis of seemingly-contradictory or ambiguous statements--of which Barth's writings are full. His objective is to see whether Barth's *a priori* of the principle of grace can lead him, in spite of the ponderousness of his teaching, and the ambiguousness of the phraseology which he employs, to a position which is reasonably compatible with Reformed theology. In general, Berkouwer's conclusions are on the optimistic side. He is most perplexed with Barth at the point of his statements concerning the completeness of the triumph, which lays the scholar of Basel open to the frequently-made charge of universalism.

This volume is one which will probably be read for some time to come. It is a corrective to the one-sidedness which

has tempted many analysts of Barth's theology. One feels, at the conclusion of reading Berkouwer's study, that there are yet difficulties to be cleared up in this system of thought before it can be regarded as an adequate contemporary restatement of the Reformed position.

Harold B. Kuhn

*Dake's Annotated Reference Bible: The New Testament* (with the addition of Daniel, Psalms, and Proverbs), by Finis J. Dake. Grand Rapids: Zondervan, 1961. 488 pages. \$7.95.

Here is probably one of the most comprehensive volumes to be found on the New Testament. It is an encyclopedia, dictionary, commentary, and concordance all in one.

In marginal columns paralleling the Scripture readings one may find a wealth of interpretation, insight, and amplification relating to a given verse or passage. In this connection there are gathered together interesting summaries of prophecies, parables, promises, etc. If Christ's enemies were on one occasion filled with wrath, fifty other Biblical examples of things that "filled" men are cited for sermon selection. In treating a verse on worship, ten reasons for worshipping God are submitted. Occasionally a sermon outline is suggested for a given passage.

A detailed index enables the reader to find any one of the multitude of topics dealt with.

Although not everyone will agree with all the Biblical interpretations given, the book can serve a real purpose in furnishing the preacher of limited homiletical library with rich examples and insights for preaching.

James D. Robertson

*Adventures in the History of Philosophy*, by John F. Gates. Grand Rapids: Zondervan, 1961. 235 pages. \$4.50.

Two major features characterize this volume: first, it seeks to take a somewhat forbidding discipline and make of it a fascinating subject of study; and second, it seeks to apply the norms of Christian thought to the analysis of the several philosophers and philosophical problems. Using the traditional

division of philosophical inquiry into the Ancient, Medieval, Modern and Contemporary periods, Professor Gates of St. Paul Bible College, selects those thinkers which seem to him most clearly representative of the thought-modes of their respective eras.

The pre-Socratic period is treated with the briefest paragraphs concerning four men: one could have wished that the author would have included also Pythagoras and Parmenides. The period between 400 B. C. and 450 A. D. is covered in about thirty-five pages, centering upon the works of Plato, Aristotle and Augustine, while the Middle Ages is treated in about thirty pages. The major part of the work is thus devoted to the thought of the past four hundred years.

Twelve men and their systems are surveyed as typical of the Modern Period, including representatives of rationalism, empiricism, dialecticism and pragmatism. These are good popular surveys; Dr. Gates seeks to set forth, not only what the men taught, but that of their teachings which grew out of personal elements or out of the historical situations surrounding their lives and works. The survey of the Contemporary Period includes analyses of Dewey, Whitehead, Barth, Brunner and Niebuhr. Of these five, John Dewey receives the least favorable publicity, while the Dialectical Theology (called in this work neo-Orthodoxy) is surveyed and criticized with considerable insight.

The final chapter is a summation of what may have come to the attention of the reader as he has accompanied the author through his *vade mecum*. Dr. Gates' statement of the cases for the supernatural character of Christianity is a strong one: and he believes that such a pilgrimage as he has conducted through the corridors of history should lead the studious pilgrim to the conviction that the Christian understanding of things is the correct one. This frank statement of the goal of the enlightened faith gives to the work real merit as a semi-popular philosophical survey.

Harold B. Kuhn

*The Gospel Miracles*, by Ronald S. Wallace. Grand Rapids: Eerdmans, 1960. 161 pages. \$3.95.

An Edinburgh minister helps make the miracles of Christ come to life. These sermons not only succeed in bringing to

life the historical settings and characters; they impart to us a sensitized awareness of the Divine Immanence in human affairs. They leave us, moreover, with the haunting question, Why are we not, in our world of sorest need, witnessing more of His miraculous power?

Here is powerful human drama without sentimentality. Here are discerning analyses of the human predicament and rich insights into the ways of God with men in distress. These sermons, closely related to life as we know it, abound in stimulating and creative insights.

James D. Robertson

*Baker's Bible Atlas*, by Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1961. 333 pages. \$7.95.

At last there is available a Bible atlas that both covers the field and fits the book-shelf. Dr. Pfeiffer, of Gordon Divinity School, has collaborated with Dr. E. Leslie Carlson of Southwestern Baptist Theological Seminary and Dr. Martin Scharlemann of Concordia Seminary to produce a scholarly and usable work that helps one to visualize God's dealings with man as recorded in the Scriptures. It is correctly called an atlas. The emphasis is upon the geography that underlies the Scripture narratives. The handling of Scripture is reverent. Many historical and critical questions are not discussed because they lie outside the purpose of the book. But the authors exhibit real skill and devotion in gathering their facts. And format and printing cooperate to make a delightful volume.

The arrangement of the material is fortunate. The book is divided into twenty-seven chapters which present the Bible lands under that many categories of times, movements, places, and events that summarize Biblical history and geography down to modern archaeological investigations. Yet each paragraph is so skilfully indexed, outlined, and written that it develops its own individual theme without sacrificing the continuity of the chapter. The paragraphs serve almost as a Biblical and archaeological dictionary, especially when used in conjunction with the extensive geographical gazetteer and index in the back.

Not the least among the virtues of the book is the use made of illustration and other visual aids. There is a fine section of colored maps that span the past four thousand years. At

appropriate points through the book, sketch maps and charts highlight matters that would otherwise be overlooked. Various sources have been tapped for photographs that show the best that could be seen in the museums of the world and in travel to the ancient lands. One is impressed with the quality, aptness, and distribution of illustration.

This book, as few others, should make Bible history and geography come alive for students, pastors, and laymen.

Wilber T. Dayton

*The Patriarchal Age*, by Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1961. 128 pages. \$2.95.

The second in a projected set of eight volumes on Old Testament history, this volume was preceded by the author's *Between the Testaments* and will be followed by his *The Exile and Restoration*. The set is designed for the average student, pastor, and teacher in the local church school but its volumes may be profitably used as college texts for beginners in Old Testament history.

The author employs a topical approach to his subject. After asking and answering the question, Were the patriarchs historical or fanciful?, Dr. Pfeiffer proceeds to discuss the great figures of Genesis as real men. Much information, from non-Biblical sources, concerning the environment of the patriarchs both in the Mesopotamian and Nile valleys, is presented in a non-technical and readable fashion.

After discussing the people and cities of the times, the author focusses on the Canaanites, discussing what is known about the religious life and practices of this people. The broader area of knowledge dealing with daily life and practice in the domestic, social, and commercial aspects of environment is briefly treated. The last part of the book centers around the religious life and practice of the patriarchs themselves. The book of Genesis provides most of the background for these discussions, with data from other sources brought in as needed.

The graphic, concrete style of the author helps the past to come to life. The essential facts of the vast amount of cuneiform literature from the Mesopotamian valley and the hieroglyphic literature from the Nile valley are presented with

clarity--from highly technical language and difficult chronological correlation. The beginner will find this volume entirely readable. The book is factually accurate and competently written. The author is thoroughly conservative in his theological views.

G. Herbert Livingston

*Calvin's Commentaries: The First Epistle of Paul the Apostle to the Corinthians*, by John W. Fraser, translator. David W. Torrance and Thomas F. Torrance, editors. Grand Rapids: Eerdmans, 1960. 370 pages. \$5.00.

Among the Reformers, Martin Luther has been called "the prince of translators"; John Calvin "the prince of commentators." This volume reveals that Calvin was not only a great theologian, but a great Biblical expositor as well. It is the second volume in a completely new translation into modern English of Calvin's commentaries on the New Testament. This publication is a further vindication of the value of Calvin's work as the first notable Protestant commentator. Furthermore, it indicates that the burden of the Protestant Reformers was to restore Christ in His glory and saving power to the church. In this effort their translation and exposition of the Scriptures played a most important part. As a result, the Word of God was released in new power and the saving work of Christ was exalted.

Calvin's commentary on The First Epistle to the Corinthians is a verse by verse analysis. There is a full exposition of various phrases and aspects of each verse. His insights are illuminating, at times provocative. This volume would be a valuable addition to a pastor's commentaries on the Scripture.

William M. Arnett

*Devotional Introduction to Job*, by Andrew W. Blackwood, Jr. Grand Rapids: Baker Book House, 1959. 166 pages. \$2.95.

The son of the well-known preacher and author, Andrew W. Blackwood, is also an outstanding preacher and an author. A Presbyterian minister in Florida, he follows in his father's footsteps when he undertakes to discuss the homiletical value



of the Biblical message. In this instance, the author has come to grips with one of the most difficult yet one of the most rewarding books of Old Testament wisdom literature.

Blackwood does not claim to have written a commentary. The book is not organized according to the usual commentary format of verse by verse discussion. Instead the author has sought to provide for the serious-minded Christian of limited technical Biblical knowledge a useful guide through the book of Job. In doing so, he has been altogether successful.

In the foreword the writer presents a general introduction to wisdom literature in the Old Testament. The book of Job becomes the center of attention; the basic questions of authorship, purpose and text are answered. The treatment is conservative in tone, but since scholars within the conservative position, as among liberals, differ widely on these matters it is to be expected that not all of the author's views will meet with universal acceptance. Job, however, is regarded as a real man, even though his experiences have a universal dimension.

The book of Job is carefully outlined and its contents are discussed for the most part paragraph by paragraph. The exposition is strongly devotional in tone, affording many rich word studies. Sometimes there is a tendency toward involved argument but generally the author writes simply and deeply of the truth contained in this book. The text printed is the King James Version, which is set up as prose in the first two chapters and the last final verses, and as poetry in the main body of the book. The Scripture text and the author's comments alternate. At the end of the volume is an appendix in which several known diseases are compared with Job's sickness. In this regard the author, who has his preference, admits that positive identification is impossible.

The book is well worth reading. It will be helpful to the serious student desiring to learn some of the deeper lessons of this neglected portion of Scripture.

G. Herbert Livingston

*New Testament Survey*, by Merrill C. Tenney. Grand Rapids: Eerdmans, 1961. 464 pages. \$5.95.

This is the new title of the revised, enlarged, and illustrated edition of Dr. Tenney's book, *The New Testament: An Historical*

*and Analytical Survey*. Recent discoveries (particularly the Dead Sea Scrolls), the shift of scholarly opinion, and an enlarging bibliography were the main forces leading to the revision. Then occasion was taken to change the typography and to insert valuable pictures and maps. The result is a most attractive and useful volume. Though primarily designed for classroom use, the book is very readable and suited to any who desires to obtain a good overall view of the Scriptures.

Part One (120 pages) is an excellent summary of the political, social, economic, and religious world which formed a background for the New Testament. It constitutes a concise and helpful treatment of the Greek, Roman, and Jewish civilizations. Parts Two, Three, and Four deal with the Scriptures themselves as the records of the early Church. Part Two treats the synoptic problem briefly, the life of Christ, and the origin, date, place, content, outline, and emphases of the Four Gospels. Part Three traces the expansion of the Church through Acts and the Epistles of Paul except the Pastorals. Part Four considers the problems of the early Church as reflected in the remaining books of the New Testament. Though critical matters are not neglected, considerable emphasis is placed on content. The last part has a brief treatment of canon, text, and transmission. The appendix includes valuable charts, index, and a most useful bibliography.

Those who know Dr. Tenney and Wheaton College (where he is Dean of the Graduate School of Theology) would expect the book to be scholarly, lucid, reverent, and conservative. And they are not disappointed.

Wilber T. Dayton

*The Greatest of the Kingdom*, by Alva J. McClain. Grand Rapids: Zondervan, 1959. 556 pages plus. \$6.95.

Studies on the Kingdom of God which aim at "consecutive, comprehensive and complete" coverage are not readily found. The majority of the volumes dealing with this theme give only partial consideration to all the relevant Biblical material on this intriguing subject. Of his seven projected volumes on Christian theology, Dr. Alva J. McClain has published this first work on the Biblical concept of the Kingdom of God. Large portions of the study were first presented as special lectures in four different theological seminaries.

The timeliness of this volume under review is highlighted by a reference to James T. Shotwell's claim that "we are now at the last frontier; and, in a sense, history must begin all over again." McClain is overwhelmingly convinced that "we shall never again be even measurably safe here on earth until all men without exception have become *good* men, or until God Himself breaks once more into human history supernaturally... to establish with divine omnipotence a Kingdom of righteousness and compassion *upon* earth, thus supplanting the misrule and impotence of men" (p. xiii). After more than forty years of study on the Kingdom-concept, McClain is more convinced than ever of the Biblical soundness of the premillennial point of view (p. xi).

This volume is not a treatise on eschatology generally, but upon that phase of it which is directly revelant to God's kingly rule. To use the words of Dr. John Bright, "the total message of the Bible" in a very real sense *is* the Kingdom of God. Yet most writers on this theme have treated it in a very fragmentary manner. McClain, however, has presented a study that is consecutive and amazingly complete.

Almost every imaginable theological school of thought has something to say about the Kingdom. But these many partial and often contradictory views on this all-important subject can be reduced to three broad categories: (1) The Kingdom of God as Deity's perfect reign in Heaven after the Last Judgment; (2) The Kingdom of God as Christ's visible reign on earth between His Second Coming and the Last Judgment; and (3) The Kingdom of God as that rule of God on earth now, in and through the visible church, between Christ's first and His second coming. It is the first of these three emphases that has held the most persistent sway over the minds of churchmen (p. 7).

There is no easy handling of all pertinent Biblical data on the Kingdom since "it occupies a place in both Biblical history and eschatology." Therefore, it must be interpreted in the light of both "the movement of history and the progress of divine revelation" (p. 17). For McClain the Kingdom-concept has three essential elements: (1) "a *ruler* with adequate authority and power"; (2) "a *realm* of subjects to be ruled"; and (3) "the actual exercise of the function of *rulership*." But the primal and most basic aspect of the Kingdom-concept is "the ruler with regal authority." McClain agrees with the Bampton lecturer,

Dr. Archibald Robertson (*Regnum Dei*), that "We can as little have a reign with no kingdom as a kingdom without one who reigns" (p. 17).

While several writers on this theme have distinguished between the Kingdom of God and the Kingdom of Heaven, between a Kingdom *on* earth, and a Kingdom *over* the earth, *et cetera*, McClain prefers to think of there being but one sovereign rule by God over His creation. But that rule has two very distinct phases or *aspects*: (1) the *universal* kingdom which relates to the *extent* of God's rule; and (2) the *mediatorial* kingdom which refers to His *method* of ruling His creation.

After briefly treating the "Universal Kingdom of God" (pp. 22-36), the author turns his full energies of mind to present the "Mediatorial Kingdom" in both its Old and its New Testament stages. The Old Testament stages are traced from Eden to the end of the mediatorial kingdom under the kings of Judah, with a most definitive section (pp. 135-354) on the mediatorial kingdom (yet to come) as it was presented in Old Testament prophecy. Here the Christ of prophecy and His millennial reign are portrayed with more than ordinary interest. Great portions of the prophetic writings come alive with new thrust and relevance for our times through the author's deft touch.

The mediatorial kingdom, claims McClain, was offered by Jesus to the Jews during His years of public ministry, but was rejected and therefore postponed. That same kingdom was officially re-offered by the Apostles to their generation (according to the Book of Acts), but was again rejected--with the consequence of being themselves rejected, as evidenced by the tragic destruction of Jerusalem in A.D. 70.

But that rejection was not final. For again, at the end of the Gospel era, the prophesied mediatorial kingdom will be offered anew and that generation of Jews then living, chastened and corrected by divine judgments, will gladly welcome their messianic King and His righteous rule over all the earth.

Between Pentecost and the second coming of Christ the church has been in the making. That body of believers, thinks McClain, will be complete at the Rapture, which event will occur seven years before Christ sets foot again upon the Mount of Olives to establish His earthly, visible reign from the re-established throne of David in Jerusalem. During the

Millennium Christ will reign with His bride, the New-Testament Church, which is being called out during this age.

After the Millennium the final judgment will take place, and following that the New Heaven and the New Earth will be ushered in, "wherein dwelleth righteousness." But the Millennium proper is not the ultimate. It is "the consummating link between history and the eternal order."

Here is a scholarly presentation of the Kingdom from the dispensationalist's point of view. While *some* of it will be contested by many premillennialists and *most* of it will be unacceptable to the postmillennialists, amillennialists, realized eschatologists, existentialists and liberal-social idealists, yet it presents a strong case for the pre-tribulation-rapture view within the premillennial frame of reference. The volume will doubtless raise and leave unanswered many questions for which questing minds seek concrete answers. But, whether acceptable or not to the unbiased reader, here is an amazing amount of relevant material--considerable of it supported by quotations from some of the scholarly "greats," such as Alford, Edersheim, Godet, Keil and Delitzsch, Lange, Meyer, and Oosterzee--with which one must come to grips before he can claim to have a full-orbed Biblical view of the Kingdom of God.

The author's method is inductive, his style inviting, his insights incisive and illuminating. Without approving of all the author's expositional emphases or his views on the Rapture, this reviewer is compelled to respect Dr. McClain's inductive approach and objective handling of such problems as the sovereignty-of-God and freedom-of-man tension inherent in any treatment of history and prophecy. For this reviewer, the greatest weakness is the abridged treatment given to that aspect of the Kingdom within which we *now* live and serve as Christians. Contents are excellently outlined, and thoroughly indexed according to subjects, book titles, authors, and Scripture references.

Delbert R. Rose

*Human Development, Learning and Teaching*, by Cornelius Jaarsma. Grand Rapids: Eerdmans, 1961. \$6.00.

In his preface to this volume, which is frankly designed as a textbook, the author, with refreshing objectivity and accuracy,

admits certain limitations and imperfections in his work. These detract little from the usefulness of this important addition to educational literature whose significant contribution is that the entire field of educational psychology is reviewed from the perspective of evangelical Christianity.

After laying an interesting foundation to his book by presenting well-worded case studies, Dr. Jaarsma launches on the main structure of his writing which is divided into four parts. The first of these, "Foundations of Educational Psychology," reward the reader with sound concepts of personality and with useful and succinct statements of the important psychological systems, with their views of the human individual and his growth.

The second section, "The Development of Personality," is an able statement of the generally accepted principles of child and adolescent psychology involving physiological, emotional, social and intellectual development. The third section, "How the Child Learns," follows a similar pattern of review of the generally acknowledged theories of learning and, like the previous part, works toward a synthesis that presents a correct Christian view. Part three is highlighted by a useful table of developmental tasks from infancy to young adulthood that should be in the possession of every Christian parent and teacher. After reading this portion of the book, the reader is little surprised at Dr. Jaarsma's conclusion that the Christian school provides the best climate for the rounded learning experience.

The final section, "What is Teaching?", might have to be supplemented for the training of professional teachers in the secular systems, but it will be nothing less than an enormous help to Christian teachers, particularly in the Sunday Schools, the majority of whom are uninformed on essential teaching principles. If this portion of the book alone were made required reading for teachers in the schools of the church throughout Christendom, there would probably result meaningful gains in instructional skills and general classroom competencies.

While one wishes that some definitions were more complete or more accurate, and that certain statements were either less dogmatic or better defended, it would be unfair to enlarge on these matters as constituting serious weaknesses. Most important is the fact that this is much more than a general

work in the field overlaid with a veneer of Biblical applications. It is a successful attempt to present a Christian point of view of the human individual and to evaluate other systems in the light of that view. The volume deserves a place in the library of every teacher and serious student in the fields of psychology and education and should be read by Christian teachers everywhere.

Paul Hudson Wood

*New Testament Introduction: The Pauline Epistles*, by Donald Guthrie. Chicago: Inter-Varsity Press, 1961. 319 pages. \$5.95.

Mr. Guthrie, a lecturer in London Bible College (England), wrote this book intending that it should be a finished unit in itself. But the publishers persuaded him to make it the first in a three-volume work covering the New Testament. The move is apparently in line with the purpose of Inter-Varsity Press--that of providing a core of scholarly tools for the conservative student of the Bible and Christian doctrine.

The outline of the book is simple. In general, the canonical order of books is followed. Chapters are interspersed dealing with Paul, certain groups of epistles, and early collections of Paul's letters. Appendices discuss Paul's sources, the chronology of the life of Paul, and epistolary pseudigraphy. These are followed by a good bibliography of English, German, and French works and by useful indices.

In the main body of the book the author analyzes and summarizes the present state of the critical questions that concern the various epistles. Rather copious footnotes document his findings, guiding the serious student into the cream of the literature listed in the bibliography. The scholarship is both thorough and reverent. Where conclusions are quite evident, the author commits himself. In less obvious situations, he is content to present both sides. Always he is constructive, reasonable, analytical, and fair. It is quite clear throughout that the fascination the epistles have for him is related to his own strong faith. He delights to discover truth that edifies and fortifies the Christian.

The reviewer is constantly reminded of Thiessen's work. The spirit and findings are similar. But the scope is different. Less attention is given to general New Testament introduction.

And fewer appeals are made to detailed evidences from the church fathers. The main thrust is to present an ample and up-to-date summary of the findings concerning the origin, background, occasion, purpose, and basic contents of the epistles. The result is a very useful book for the theological student or for any other serious student of the Word who desires a broad base for interpretation.

Wilber T. Dayton



## Book Notices

*The Presbyterian Enterprise*, edited by M. W. Armstrong, A. Loetscher, and C. A. Anderson. Philadelphia: Westminster Press, 1956. 336 pages. \$4.50.

The editors present a treasury of well-documented materials showing the vital role of American Presbyterianism in the struggle to combine true religion with civil liberty.

R.W.

*Learning to Live*, by Alan Redpath. Grand Rapids: Eerdmans, 1961. 132 pages. \$2.25.

Fifteen practical messages on such subjects as prayer, devotion, gratitude, frustration, forgiveness, tranquility, by the pastor of Moody Memorial Church.

J.D.R.

*The Heart of Things*, by Nathaniel Beattie. Westwood, N. J.: Revell, 1961. 119 pages. \$2.00.

It is always of interest to read what men trained in science have to say at the point of the Christian message, particularly when they are themselves witnessing Christians. Nathaniel Beattie is a medical doctor, trained in Great Britain, who sees discerningly the difference which outlook makes, as physicians view life, either through eyes trained to see only material phenomena and to trace material causes, or through eyes of faith. This is a work abounding in illustrative material, most of it fresh and sparkling.

H.B.K.

*Many Infallible Proofs*, by Arthur T. Pierson. Westwood, N. J.: Revell, 1961. 322 pages. \$3.75.

Though written late last century, this work merits the effort of reprinting and re-marketing. A. T. Pierson combined in one person the heart of the pastor and the mind of a missionary statesman. While Christian apologetics must from

time to time adapt itself to those aspects of the mentality of an age which stand as an especial challenge to Christianity, there are some apologetic elements which are of permanent worth, and which have a continuing appeal to the one who seeks for the Light of Life. This volume brings together an excellent collection of these elements.

H.B.K.

*Archaeology and the Bible*, by G. Frederick Owen. Westwood, N. J.: Revell, 1961. 384 pages. \$4.95.

Some works in archaeology are overly general, others tend to be so specific and specialized as to interest only the specialist. Here is a work which seems to combine the general sweep of archaeological findings of the past three or four decades with the most recent discoveries and researches. The author is willing to let facts speak for themselves; and he has brought together some eloquent facts for the lover of Holy Writ. This is an excellent manual.

H.B.K.

*Out of the Earth*, by E. M. Blaiklock. Grand Rapids: Eerdmans, 1961. 92 pages. \$2.00.

This volume is a "revised and enlarged edition" of a book first published in 1957, by the Professor of Classics in University College, Auckland, New Zealand.

The book deals with the bearing of archaeological discoveries on various matters in the New Testament, including the question of the census at the time of the birth of Jesus, sayings of Jesus discovered in non-Biblical writings, and other matters of interest which throw light on various points in the New Testament.

J.H.G.

*Monser's Topical Index and Digest of the Bible*, edited by Harold E. Monser, et al. Grand Rapids: Baker Book House, 1960. 681 pages. \$5.95.

This book contains an outline analysis of all the Bible teaches on practically every important Biblical subject. A ready reference volume, valuable to the busy preacher.

J.D.R.

*The Pastoral Genius of Preaching*, by Samuel Volbeda. Grand Rapids: Zondervan, 1960. 85 pages. \$2.00.

The thesis is that preaching is essentially a pastoral activity--the care of the flock. A book calculated to widen our understanding of the preaching ministry.

J.D.R.

*The Cities of St. Paul*, by Wm. M. Ramsay. Grand Rapids: Baker Book House (Reprinted from original edition of 1907). 452 pages. \$2.79.

*St. Paul; the Traveller and the Roman Citizen*, by Wm. M. Ramsey. Grand Rapids: Baker Book House (Reprinted from original edition of 1897). 402 pages. \$2.79.

Baker Book House of Grand Rapids, Michigan, has again done the field of New Testament studies, as well as the Bible-studying world in general, a distinct service in reprinting these works of the distinguished scholar of the later nineteenth century. After the passing of six decades, William M. Ramsay's works remain valuable as aids to the comprehension of the New Testament. The price (\$2.79 per volume) is attractive; the combination price of \$5.00 for the two even more so.

H.B.K.

*The Gospel in the Old Testament*, by Don Brandeis. Grand Rapids: Baker Book House, 1960. 188 pages. \$3.95.

A Baptist evangelist has attempted to look at the Old Testament through the eyes of the New Testament, and with some interesting results. A topical arrangement divides the study into such theological interests as the existence of God, the fall of man, the Son of God, the birth of Jesus, and His offices of Saviour and Priest. Also touched upon are these topics: angels, Satan, the nature and accuracy of Scripture, Israel, heaven, prayer, the temple, sacrifices, and the new covenant.

The book has a free and easy style but it lacks organization. At times it appears to be a disconnected series of Scripture quotations interspersed with illustrations and anecdotes loosely related to the whole. Data from widely differing periods of

time are sometimes thrown together as though belonging to a single period. On the whole the book is disappointing.

G.H.L.

*How I Discovered the Secret of Success in the Bible*, by Clinton Davidson. Westwood, N. J.: Revell, 1961. 156 pages. \$2.95.

The title of this work is a bit forbidding. One wonders whether there is not need for a good deal of clear thinking as to which effects of the Christian message are central, and which should be labelled "byproducts." One might gain the impression from this volume that successful Christianity should be measured by the size of insurance policy the salesman is able to sell. It needs to be balanced by Job's "Though he slay me, yet . . ."

H.B.K.



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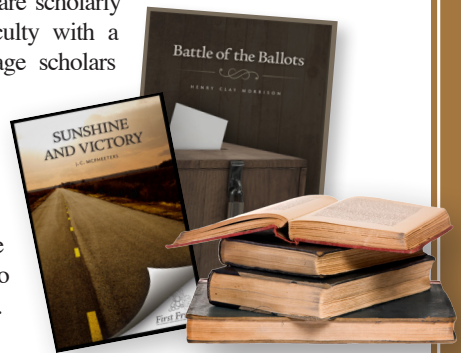
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